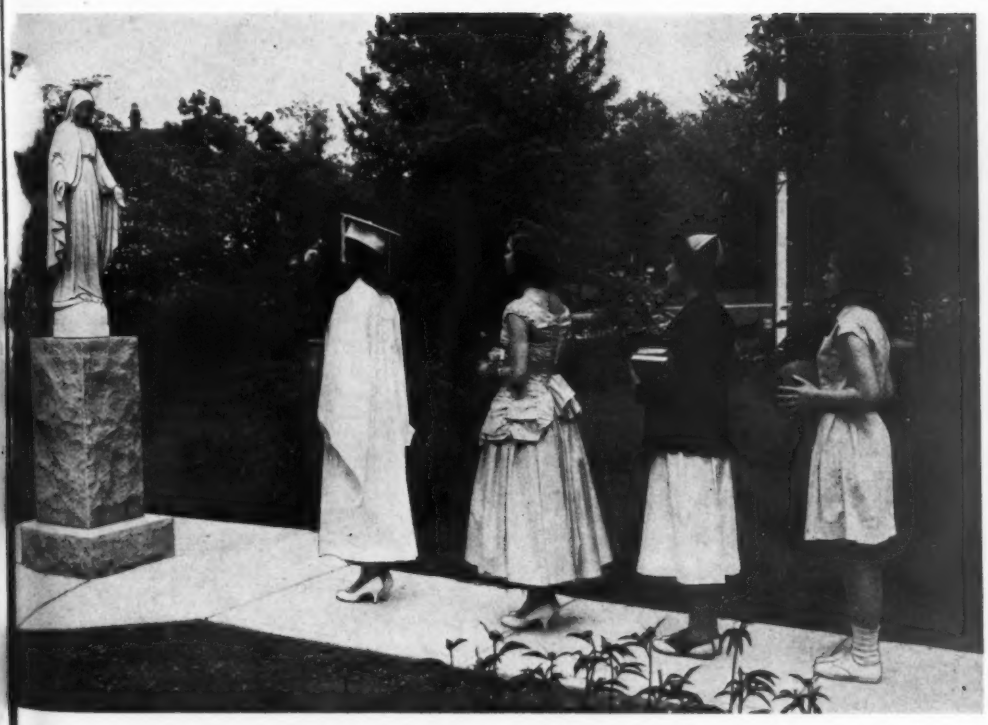
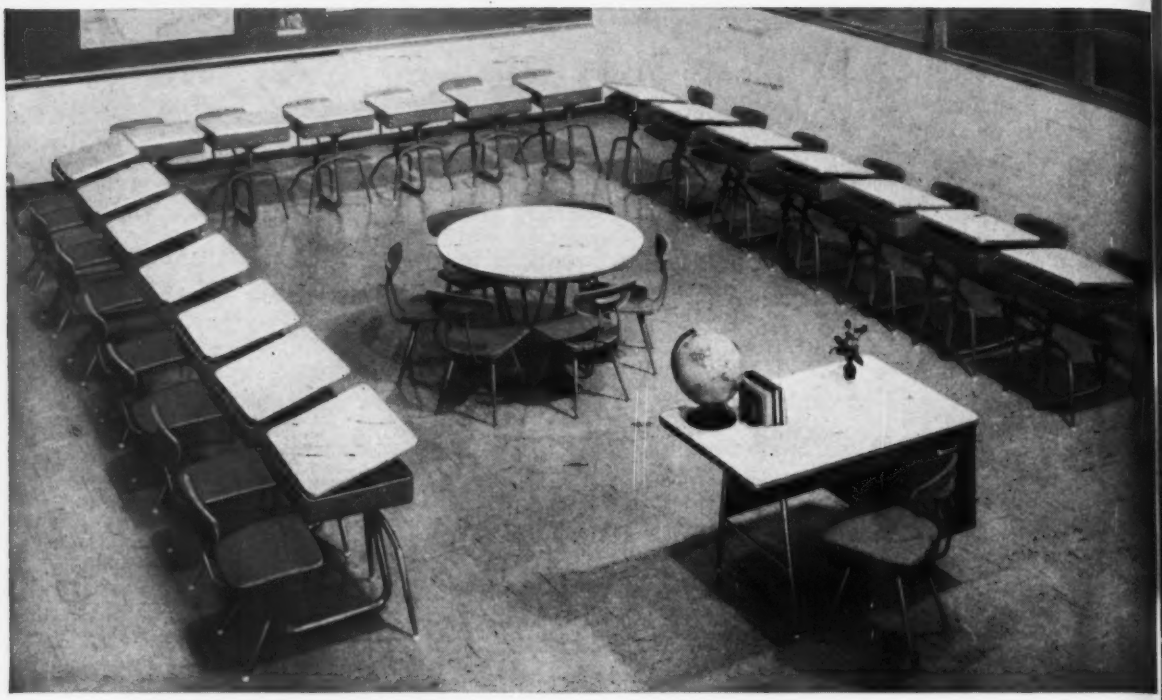
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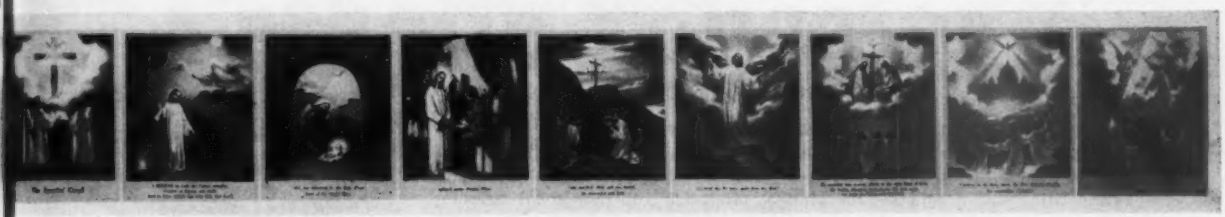
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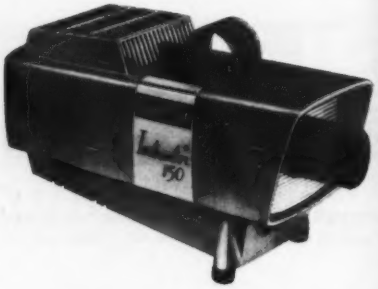
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ON OUR FRONT COVER

All phases of school life are offered to Mary as a representative of each of the four high school classes at Seton High School, Baltimore, Maryland, takes her place before the statue of Our Lady of the Campus.

CLIPS AND COMMENTS

By
John F. Wagner

EDUCATIONAL QUICKSAND

Guidance and counseling, as an educational tool is gradually coming into its own—and well it should for there are areas in student life today which necessitate firm and intelligent guidance in order to avoid some of the troubles of the times. This is particularly apparent on the high school level—in truth, it is difficult to justify anything except psychological guidance on any other level—for these years of adolescence are subject to many pressures and require a great deal of tactful and sane information from those who are aware of the problems and skilled in giving advice.

Although the worth of this service is to be granted, a consideration of the areas of guidance and counseling might point out some areas of quicksand in this field and which Catholic counselors, parents, and students might well be aware of.

In order to raise the performance level of all schools, Congress incorporated into the NDEA last year provisions for the spending of fifteen million dollars, with the States to provide an equal amount, so that eventually every school child would be tested in the seventh to ninth grades for aptitudes. These tests would uncover abilities that should not be wasted, and also aid guidance counselors in helping every student to know himself and in advising him and his parents. This program is just underway but already abuses are creeping in—abuses which indicate that the guidance counselors in charge of the secular and public school programs (who will also determine Catholic and private school testing) are overstepping their bounds.

An excellent example of this is the recent test devised by the American Institute of Research and financed by the Hogg Foundation for Mental Hygiene. This test is designed for a nation-wide employment and was given a test run in Houston, Texas, for three days last June. Supposedly anonymous, the students were asked to give their name and other personal information and then asked to fill out the tests which included such questions as whether they agreed or disagreed with the statement that "its hardly fair to bring children into the world with the way things look for the future," and whether their parents are "real parents" or not. Additional questions probed such sacred areas as family relations, companionship, health, handicaps, and others traditionally the business of the child himself or of the family. When the parents of Houston found out what the tests contained and how they were administered, they demanded an explanation and succeeded in having the tests destroyed.

This is one example where parental vigilance has resulted in protection from the invasion of parental responsibilities but undoubtedly there will be more. While we do not suggest that Catholic counselors would condone the ends, methods or means of probing students in this manner, it would be well to obtain a idea of what areas Catholic counseling is concerned with. Brother Eagan, C.S.C., of Notre Dame High School in Los Angeles recently set down these areas in an article for the education issue of the Los Angeles *Tidings*. Briefly, he stated that the Catholic Counselor serves in the areas of Educational Guidance, Vocational Guidance, Social Guidance, Moral Guidance, and Physical or Health Guidance. In addition, Brother pointed out that Catholic counselors in a group are administering development tests, studying and evaluating achievement and personality tests, preparing a list of scholarships available, and participating in guidance institutes with public school counselors under the terms of the NDEA.

Programs in these areas are undoubtedly well-thought out and worthwhile and should be encouraged—with reservations. Let it never be said that Catholic counselors infringe upon the natural rights of parents in the education of their child. As evidenced by the Houston incident, public school counselors are all too willing to absorb as much responsibility as may be allowed them and it is here that the Catholic counselor can act as a tempering influence. In administering the NDEA counseling requirements, Catholic counselors have the duty to insure that these future tests whether applied to public or parochial schools do not infringe upon any responsibility, right or privilege of the child or the parents of the child. There is a grave obligation here and one which Catholic counselors may best fulfill. In their own work, Catholic counselors should refrain from encroaching on parental duties. In the areas of social guidance, moral guidance, and even health guidance, there are definite areas which belong to the parents and

which Catholic counselors, while possibly justifying infringement to their own satisfaction, nevertheless tread on dangerous ground for the child, the parent and the counselor himself. Guidance and counseling in this day and age fulfills a need—but let not the need occasion an instrument of harm.

BRIEF SKIRMISHES

With forty-two million children currently being educated at all levels in this country, approximately 12% are enrolled in Catholic schools and another 9% are Catholics enrolled in public schools. Despite the immense contribution of Catholic education to the training of American youth, the tremendous savings afforded taxpayers by the maintenance of the separate school system, and the acknowledged role of religion in education, isolated instances of complaint, bigotry, exaggerated concern for rights, and a distorted view of religion, pluralism and democracy constantly crop up. These indicate only that not all of the citizens of the United States are fully appreciative of the fact that the Catholic school system not only eases public school costs but also is a bulwark in the preservation of this country's strength and an outstanding example of democracy at its best and that religion, as such, has a place in education. For instance . . .

• At a recent meeting on rural education at Teacher's College of Columbia University, twenty-seven educators from seventeen states passed the following resolution.

> The public school system constitutes the best system for democratic education on the elementary and secondary levels. The public education system needs and demands the best thinking and support from all U. S. citizens.
>
> From an educational, democratic, and financial viewpoint, duplicate educational systems are wasteful and inherently undemocratic.
>
> The expansion of duplicate school systems on a sectional and nationwide scale constitutes a very grave threat to the continuing progress and improvement of the democratic school system.

The twisted logic implicit here in the use of the word democratic, which if it means anything means freedom of choice, is too evident to need reply.

• In considering a bill to incorporate the released time program into state law, the Wisconsin legislature received a ruling from the state's attorney general which held that the program, at the time under local option, violates the state constitution because it uses the attendance regulations of public schools to facilitate attendance at religious instruction. As a result those Wisconsin communities on released time programs have been ordered to bring their programs "in accordance with the state constitution." This ruling, of course, while in accord with the state constitution is in disagreement with the U. S. Supreme Court ruling in the Zorach vs. Clausen case which held that these programs do not violate the federal constitution. This may be the first occasion where those who are fighting for some religious instruction in public schools will have to bring the case down from the federal courts into the state courts.

• In another Supreme Court case, this time in New York, the constitutionality of a non-compulsory saying of a morning prayer in public schools was upheld. In a suit brought by the ACLU on behalf of five parents in the Herricks (Long Island) school district, it was argued that this prayer violated the First Amendment. Justice Bernard Meyer, in ruling on the matter, held that religious tensions and divisions over the saying of the prayer do not constitute a constitutional reason for banning it, provided the parents of the children are notified of its incorporation into the daily procedure.

• In an Ohio community where all but two of the grade school children are Catholic and where the parish school was built to be rented as a public school (although taught by Sisters), the county prosecutor and the county school board have succeeded in declaring the situation unlawful and forcing the school to close as a public school thereby forcing the two non-Catholic children to commute to another town and the reopening of the school on a parochial basis.

In reviewing these instances, it should be apparent that they are isolated instances—brief skirmishes more often than not caused by a handful of people with an exaggerated sense of public duty in the cause of democracy and constitutional rights. While some conflicts are won or lost depending on particular viewpoints, the over-all view of the battleground is necessary and this view emphasizes that the vast majority of American people have accepted the Catholic school system as a natural expression of parental rights, a model of democracy in action, that religion is a prime part of our culture and they are grateful for the services rendered to God and country by all schools.

BIRTHDAYS AND ADMISSION

Using achievement tests, scholastic marks, and sociometric and personality tests as well as interviews with parents and teachers in a study of over 700 grade school children, Ursuline Sister M. Eugene has recently written her Master's thesis on the subject of the school admission age cutoff date. Sister Eugene's conclusion from the evidence received is that the December 31st deadline is satisfactory but only with careful screening. For those who will not be six until after the start of school, Sister recommends:

> A physical examination, preferably by a pediatrician, to find out whether he is able to withstand the rigors of school life.
>
> A psychological examination to insure a mental age of at least six years as of September first.
>
> A personal interview with the child's parents to explain the admission policy.
>
> A careful check of kindergarten records to help determine the child's social and emotional, as well as academic background.

If, after a 6-to-12-week trial, the youngster isn't progressing as he should, Sister Eugene recommends that he be withdrawn to return next year.

In analyzing the performance of these "underage" children, it was found that their greatest problem seemed to be in personality development, especially in the first grade and that their scholastic achievements did not reach their proper level until the fourth grade even though achievement tests showed that they were essentially as capable as their classmates and their median IQ was somewhat higher in all the grades.

As for the parents of these children, the majority of them were satisfied with their youngsters' progress even though in some cases this progress was not up to par—a natural if somewhat shortsighted viewpoint.

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Reader Reaction

Maintain Elementary Schools

DEAR EDITOR:

In the two-part discussion on "What Level Must We Maintain?" September issue, the arguments advanced for the preservation of the Catholic elementary school seem to far outweigh those points presented for the maintaining of our secondary level of education.

The Catholic elementary school is an integral part of our parish organization and serves as the surest foundation as well as the greatest insurance for Catholic growth. Knowledge, understanding, and love of our religion and its sacramental system has its beginning in this area. Armed with this basic preparation the high school student will be prepared to meet and answer the problems of his modern world. If we must sacrifice some portion of Catholic education, let it be on the secondary level.

What is the role of the parish youth organization? Are not such associations designed to preserve the contact of the high school student with his parish? And when properly organized, may not such associations further the growth of the adolescent and maturing youth in the fundamentals of his religion?

The plea for the ideal Christian home in which parents shall assume the responsibility for the spiritual education of the elementary school child seems to border on the idealistic. It is at this stage of family life that parents' duties are greatest. Small children demand constant physical care on the part of the mother and economic concern on the part of the father. Though their living example of Christlike character may be the most effective religion lesson the children receive, the hard-working parents of growing children in the elementary grades would seem to have little time for formal religious instruction in the home.

Perhaps the greatest plea for the maintaining of our Catholic elementary schools is the unfortunate child we find in our release-time religion class. Anyone who has prepared children from the public schools for the reception of the sacraments or has attempted to further their spiritual growth after they have made their First Communion has a concrete example of what the Catholic elementary school means and what these children lack.

There is no substitute for the daily religion class in the Catholic Elementary School. Dare we deprive our children of this early, thorough understanding of their religion? Can we expect them at a later age to seek that which they know so little about?

SISTER MARGARET PATRICE, C.C.V.I.
Assistant Professor of English, Incarnate Word College, San Antonio 9, Texas

Case for the Elementary Level

EDITOR:

A pair of articles in your September issue under a combined title, "Which Level *Must* We Maintain?" stirs me to present a case for the elementary level.

Catholic parents seem to be overwhelmingly committed to the proposition that the Catholic education of their children should begin at the beginning. De facto, their votes have been for the parish school both by request and in dedicated work. Innumerable times, the decision of the parents concerning the location of living quarters has been determined by the parish elementary school. Advertising agents have even used Catholic school space as a lure for tenants. What these parents have done through a "sensus Catholicus" is now being examined and appraised—could one say "scientifically" analyzed?

The only reasonable solution would seem to be to continue on the very path that has already been chartered in practice. We are to build grammar school after grammar school and *then* as many high schools as we can staff and afford. To build only grammar schools or only high schools, on the hope that we can get *all* students in one or the other school area, would be a disaster of the first order. The purpose of the Catholic school is the good of the Church. The good of the Church is served best by perfection, not by mediocrity nor by quantity. Practically speaking, this would mean that we tend to serve quantity in elementary schools by giving as large a majority as possible the *basis* of religious and intellectual training, while the perfection of a smaller number (as large as finances and personnel allow) must continue through high school and college.

In other words, the first *necessity* for Catholic education is that there be complete schooling available for some Catholics from first grade to graduate school. The more Catholic schooling available, the better! Our Lord gave basic instructions to the crowds, more refined instructions to the disciples; most refined instructions to the Apostles. The Church has always

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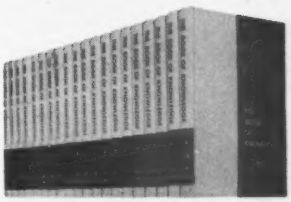
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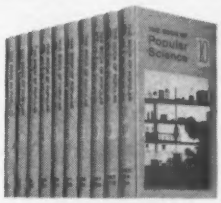
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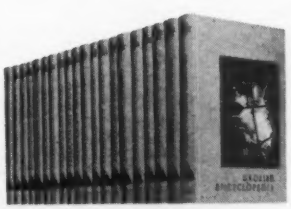
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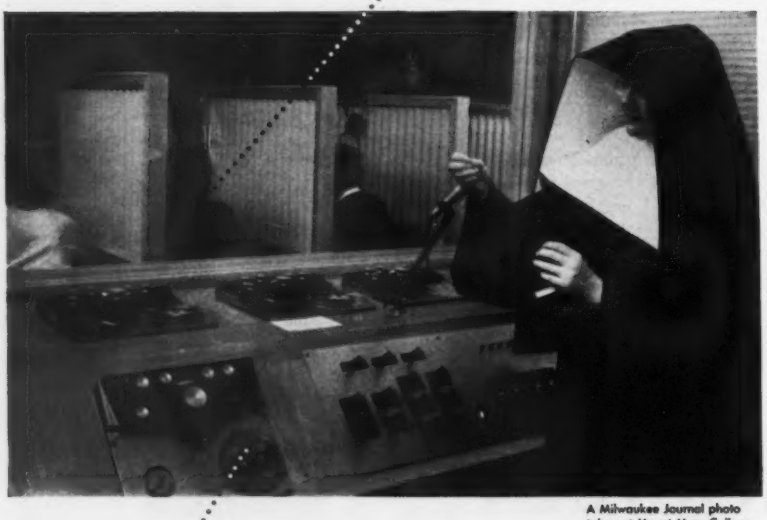
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Reader Reaction

(*Continued from page 114*)

grown through perfection in holiness and in intellectuality. In these areas, She has never counted hearts and heads as much as She has weighed them. Thus in high school and in college, the first point for a Catholic school to make is, not how many do we have, but how high a standard can we achieve. The Catholic educator must work down from *intended* perfection and raise as many as possible toward the goal. Our Lord said imperatively: "Be ye perfect, as your Father in heaven is perfect" (Matt. 5: 48). Thus the great fear is that Catholic educators will succumb to the mass consciousness of public educators and inevitably cater to mediocrity which is to perfection what cancer is to the body —the multiplication of cells that destroys the balance (the hierarchy) of the organism.

We are developing, in educational circles, somewhat the same mentality that would have us stop saving the "saved" and concentrate all our efforts on the obvious sinners. Certainly the expression "saving the saved" is implicit presumption; and, on top of this, there is but little thought of making these "saved" more perfect. Yet Pius XII was continually calling for a spiritual and intellectual elite to help carry on the work of the Church, to preserve Her, to spread Her influence. This elite will depend on a *full* Catholic schooling.

In educational circles, as well as in spiritual affairs, we tend to neglect the talented and to concentrate on the lower common denominators. To change the figure a bit, Christ works most successfully and widely when He has docilely *perfected* instruments. These instruments will never be the average, the mediocre, the majority; nor can these instruments be formed and tempered with the average, the mediocre, the majority.

The fundamental orientation of Catholic education is the Church—not the child. Hence, if the Church, in any one area, cannot educate all Catholic children to their respective capacities, then the choice must be governed from perfection downward and outward—not starting from the average, for this simply means *wishfully* upward.

To achieve this in practice, we need an elementary school integrated into the very life of the parish; as many high schools as are compatible with reasonable perfection and financial means; a sufficient number of colleges and universities to crown the perfection attained in high school. For the Church to fully profit from Her educational system, some students will have to have available an all-Catholic education, even if this means that some Catholics get no education in a Catholic school.

If the proponents for a complete high school coverage push forward their prop-

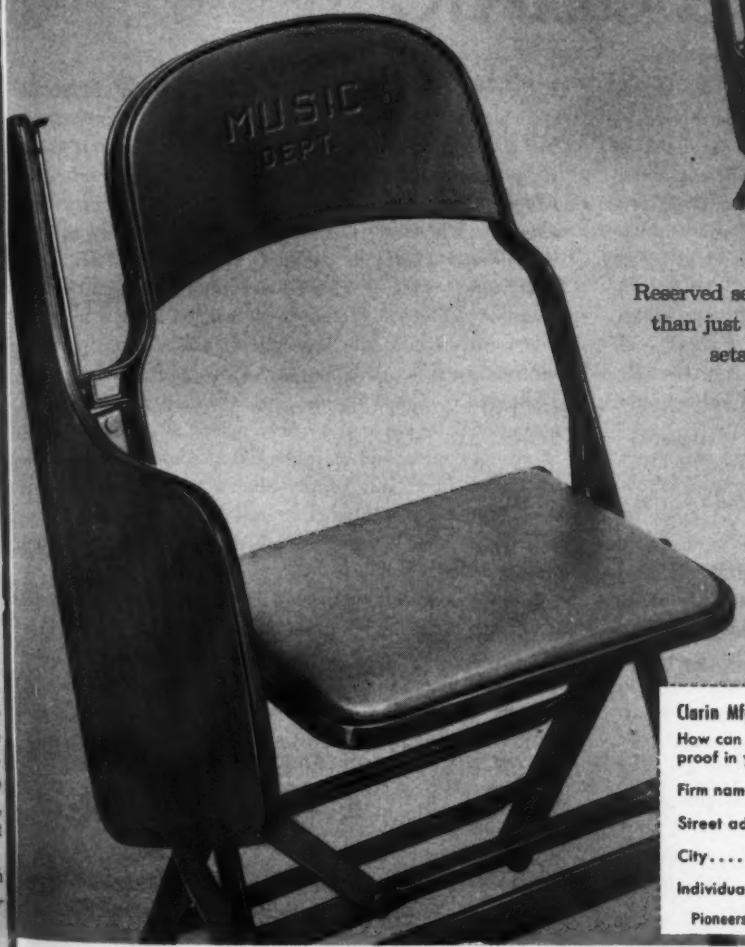
(*Continued on page 120*)



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For the Executives of Catholic Institutions and Parishes

INSTITUTION SHOW INCORPORATES CATHOLIC CLINIC

A RATHER unique event is being scheduled for March, 1960—an event which promises to offer to the executives of Catholic institutions a forum for the discussion of problems and techniques inherent in the efficient operation of Catholic institutions. For the first time, those concerned with the building, maintenance or business functions of a Catholic parish or institution will have available to them experts on specific and timely topics in a wide number of fields for seminars, clinics and discussions. This event, the *Catholic Institution and Parish Clinic*, will be presented by CATHOLIC BUILDING AND MAINTENANCE, March 21–24, 1960, in conjunction with the Institution Food and Supply Show.

Institutional operation is necessarily a large and exacting task. It is particularly so for the non-profit organizations, Catholic or non-Catholic because of the great reliance these facilities must have on volunteer or unskilled help. Those who are concerned with the functioning of these institutions therefore must possess distinct qualities of business sense, public relations knowledge, technical knowledge of building and of building operation as well as a keen insight into the whole area of human relations. In surveying the entire institutional field, however, it was ascertained that there was no forum existing specifically designed to serve institutional executives in those areas of practical interest to them. Plans for the first Institution Food and Supply Show were formulated therefore to cater to the interests of all types of institutions and the event will be held over a four-day period, March 21–24, 1960, at the New York Trade Show Building, New York City.

With the advent of this new show and realizing the need for a clinic specifically attuned to Catholic institutions and parishes, *per se*, CATHOLIC BUILDING AND MAINTENANCE has arranged with the Institution Food and Supply Show to sponsor the first annual *Catholic Institution and Parish Clinic*. During the four days of the show, seminars and clinics will generally be divided between food topics and institutional operation subjects. Under the heading of food, topics such as the School Lunch Program, Menu Planning, Cafeteria Management will be treated in extensive form. Under the heading of institutional operation, subjects such as Maintenance Procedures, Heating and Temperature Control, Custodial Training and Parish Finances will be covered by acknowledged experts. These clinics, of course, will be presented in conjunction with the Institution Food and Supply Show's own clinics covering other topics of institutional operation and thus should provide a great deal of valuable information in a short amount of time.

The *Catholic Institution and Parish Clinic* as well as the Institution Food and Supply Show will provide the time and opportunity for each participant to peruse the more than three floors of the Trade Show Building containing exhibits of merchandise from leading manufacturers in the institutional equipment and food service fields who will be available in conjunction with the show.

As plans for the *Catholic Institution and Parish Clinic* materialize and definite schedules are formulated, readers of CBM will be kept informed. It would be well, however, to plan attendance now for what will be the first of many valuable clinics devoted exclusively to the efficient operation of our Catholic institutions.

Catholic Building and Maintenance

in conjunction with

the Institution Food and Supply Show

will present the first annual

Catholic Institution and Parish Clinic

devoted to the efficient operation of Catholic Institutions
March 21, 22, 23, 24, 1960
New York Trade Show Building, New York City

For the first time, clinics, seminars and discussions will be conducted by top experts in the fields of food, building maintenance, operations and purchasing—each specifically directed to the needs and obligations of Catholic institutions and parishes exclusively. Topics such as:

New Methods in Food Preparation	Heating Equipment and Costs
Simplified Menu Planning	Purchasing
Food Portion Control	Choosing an Architect
School Lunch Program	Building from the Ground Up
Custodial Training	What to Expect from your Contractor
New Maintenance Procedures	Public Relations
Fire Safety	Tax Aspects of Non-Profit Organizations
Effective Management	Parish Bookkeeping
Fund Raising	Pre-Engineered Construction
Personnel Relations	and others

will be discussed in full so that you, the present or future executive of a Catholic institution or parish will have a source of information and an opportunity to discuss specific problems of Catholic institutional operation.

Remember the first Catholic Institution and Parish Clinic
March 21, 22, 23, 24, 1960
New York Trade Show Building, New York City

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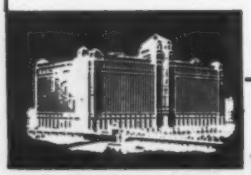
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Reader Reaction

(*Continued from page 116*)

osition, willy nilly, it would be far more sensible to close all our colleges and universities than our elementary schools. It is about as reasonable to skip elementary schools in our educational set-up as it is to skip the purgative way in our spiritual development. Can one imagine the top-heavy structures that would be produced on such weak or non-existent foundations?

There are several assumptions which the proponents of "only high schools" make. One of these assumptions is that the public high school is more dangerous than the public elementary school. According to them, it would seem to be more materialistic, more immoral, that the problems are deeper and more extensive. But in reality, high school is the time for some reaping—that which has been sowed in grammar school. As one sows, so shall one reap. One of the definite points which Our Lord makes in the parable of the wheat and the cockle is that before harvest time (the flowering time) it is often very hard to tell the difference between the good stalk and the bad stalk. That is why the public grammar school is "apparently" less harmful but actually more dangerous. According to the stalk, one reaps the fruit.

Perhaps the most devastating drawback of the public school is the amorality it gives rise to. Further, religion is divisive, therefore harmful. All views may be right, thus none is really wrong. With this in mind, we quote Professor Gilson:

> The only conceivable end of a State-owned education is the State itself. States themselves may not know it. They may sincerely believe that nothing is more foreign to their honest intentions; yet to put it bluntly, the only reason why a State may not want children to be educated in view of God is that it wants them to be educated in view of itself.

In so far as a prayer is allowed in some public schools, in so far as we nod our heads ever so slightly to God in the Pledge of Allegiance, we are reminded of the words of Our Lord:

> This people honors me with their lips,
> but their heart is far from me;
> But in vain do they worship me,
> teaching for doctrines precepts of men
> (Mt. 15: 8–9).

But it will be objected that religion has no place in the public school, that one's belief in God is a private affair, that in this matter, to each his own convictions. That is just the point—public education is predicated on the principle that God is not necessary and therefore not important. At what age does one want the student to absorb this principle?

The home cannot cope with this school situation. The Church, qua Church, is meant to be primarily a congregation of worshippers, not a general agency for education. That is why the Church did

(*Continued on page 122*)

Now! 3 Slant-Needle Machines by SINGER ...made in America by American craftsmen

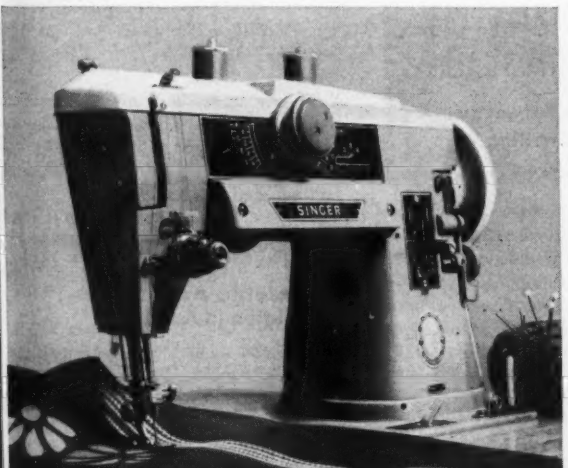
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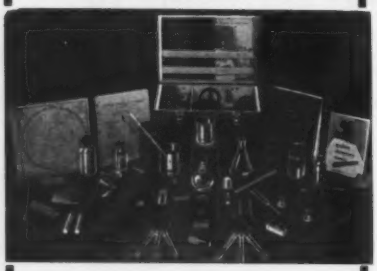
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Reader Reaction

(*Continued from page 120*)

not establish general schooling until the growth of society necessitated it. From that time on, the Church has established schools to do the work for the Church that *only* the school can do. Schools are not the major work of the Church, but they are sine qua non in the present world. Again we turn to Professor Gilson:

> The bare fact is that, even where it survives, home education is no longer able to withstand alone the tremendous demoralizing pressure to which our children are now being submitted. Many parents, who clearly realize this peril, desire the help of a truly Christian school in the task of educating their children, but the liberal State does not seem to feel the same need.

Home and school must be in complete harmony on all the basic values of life. The earlier the age of the child, the more harmonious must be this relationship. The more tender the shoot, the more controlled the environment.

Our Lord has warned: "Unless you turn and become like little children, you will not enter into the kingdom of heaven" (Matt. 18: 3). When we have them as "little children" to start with, why should we let them get out of our hands for 8 years and then have to re-turn them to what they originally were? Why not take them "as little children" in our Lord's meaning of the phrase, for they are that in the first grade, and in a way that they will not be if we start merely in high school? It is easier to keep them "little children" than to re-turn them to that state.

To give up our wide spread of grammar school education would be a major disaster to the Church in America. Our high school education would be an education built on sand, not on rock.

REV. HERMAN L. HEIDE
St. Joseph's Church, New York 28, N. Y.

Uncensored Account of Religion in Russia

Editor:

Realizing how easy it is for teachers to overlook the publication of an individual pamphlet, you doubtlessly will want them alerted to Father Leopold Braun's *Religion in Russia, An Uncensored Account.*

Because of the mind-conditioning trends of the secular press reports preparing the public for Khrushchev's unwelcome visit, perhaps this St. Anthony Guild Press publication could serve as an eye-opener to counteract at least some of the Kremlin wiles to which this country is about to be subjected.

The booklet contains needed information nowhere else available to help combat the apathy and complacency mentioned at the recent World Sodality Congress.

ROBERT LYND

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Audio-Visual News

A Tree Is Born a USDA Film

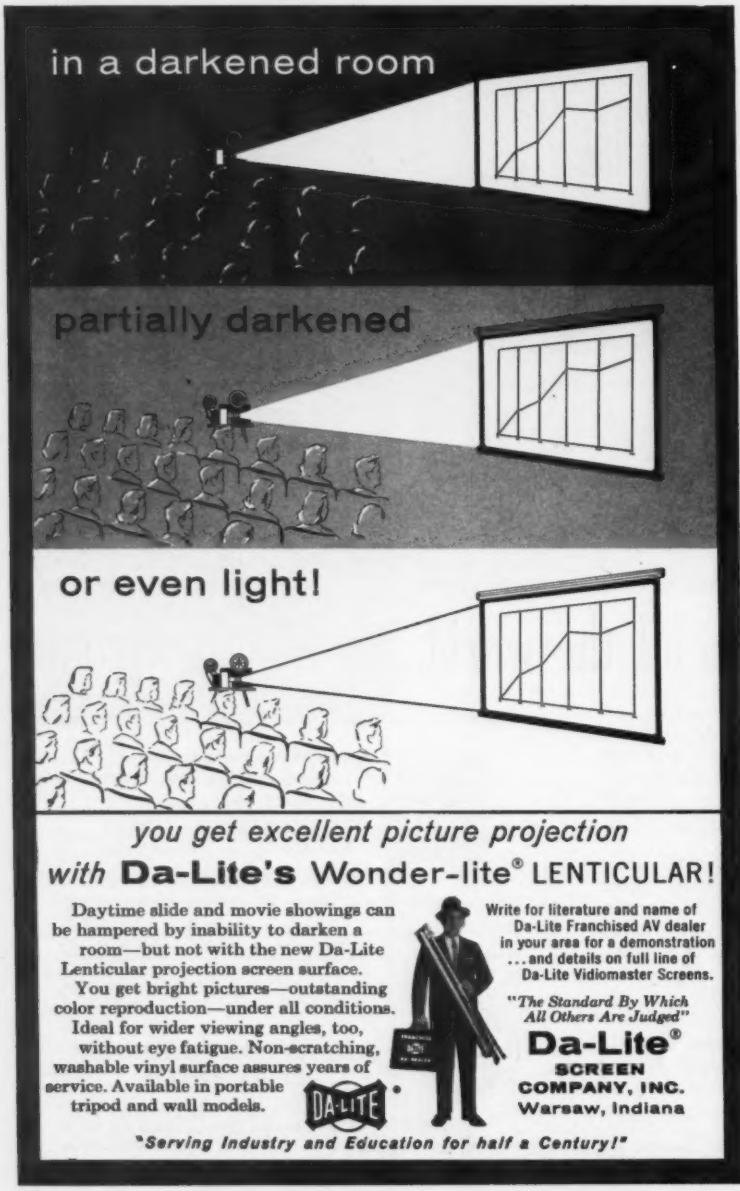
A Tree Is Born, a motion picture in 16mm color from the U. S. Department of Agriculture is a new teaching film for botany classes released this past summer by United World Films.

The 29-minute subject presents the techniques being used by research scientists of the U. S. Forestry Service to produce hybrid pines through controlled pollination.

Time-lapse photography produced one frame at a time at regular intervals over many weeks shows the natural opening of a pine cone and the scattering of seeds.

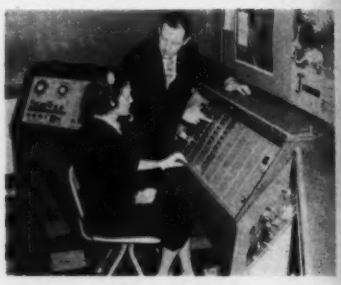
The process of germination is similarly shown in the detail possible only with special photographic process and then the growth of the seedling is seen as it evolves into a sturdy plant.

For information regarding the public use of this new film address United World Films, Inc. (Government Department), 1445 Park Avenue, New York 29, N.Y. **A-V 9**



Califone Modular Design Language Laboratory Consoles

Flexible and positive control of student learning activities are offered teachers through Califone Corporation's Master Control Console for language laboratory teaching.



The versatile unit includes tape recording and playback equipment and switches to permit the teacher to listen to and privately converse with any pupil in the room, to record individual student activities, or to supply any desired Master program.

For further information write Califone Corporation, 1020 North LaBrea Ave., Hollywood 38, Calif. **A-V 10**

Brighter Pictures With New Projection Lamp

Westinghouse showed a new concept in light sources for motion picture and slide projectors at the NAVA exhibit this summer.

The newly designed projector lamp, which has an intensified controlled beam, has significant advantages over prior type projection lamps. Brighter pictures are thrown in the screen. The company states that its intensified controlled beam lamp will produce about the same screen lumens as a conventional type lamp while using about one-fourth the wattage.

Another new projection lamp for slide and movie projectors, one with its own reflector sealed right into the bulb, made its appearance at the same NAVA exhibit. This one is known as the proximity reflector lamp. It produces up to 20 percent more screen brightness than ordinary lamps. **A-V 11**

WON'T STAIN

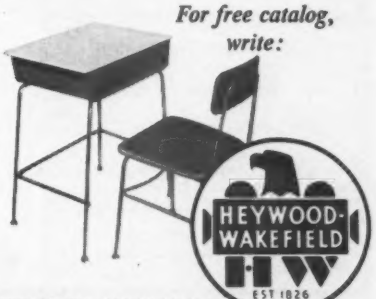


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News of School Supplies and Equipment

New Nystrom Catalog

Maps, globes, charts, and models are pictured and described in the 1959–1960 catalog issued by A. J. Nystrom & Co., Chicago 18, Ill.

Included are particulars about "Fun with the Globe" self directing and self-testing globe-reading activity cards. **SS&E 5**

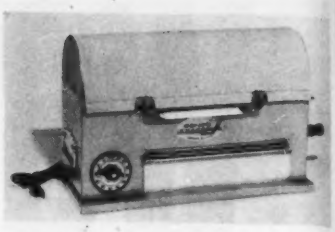
Economical Photocopy Machine

Completely self-contained, this photocopy machine offers a copy surface up to 11" x 15". It sells for $85. The same model, electrically driven, is $105.

The maker states that the synchromeshed processor assures the operator a smooth, trouble-free performance. The curved surface printer has a positive contact, ring tension, canvas cover.

It can be used for all copying, including bound books. The copies produced are sharp clear black and white and permanent, it is claimed.

More information may be had from



General Photo Products Co., Inc., Chatham, N.J. **SS&E 6**

Teaching Sets for the Flannel Board

Ten new teaching sets for use on the flannel board have been introduced by Jacronda Mfg. Co., Philadelphia 31, Pa.

Included are sets for arithmetic, language, arts, and science from kindergarten to grade 12.

All of these teaching aids are listed and described in a new full color catalog. Found in it is the company's complete assortment of Instructo Flannel Boards and felt cut-outs, new magnetic visual aids, and more. **SS&E 7**

Adjustable Lectern

The full adjustability of a new lectern will interest schools that have need of one for the auditorium. Called the Lincoln model, it is available in choice of walnut, mahogany, Korina or oak.



This lectern extends from 45" to 51". The reading surface is 21½" wide and 18" deep. The gallery height is 3".

The maker of this and a complete line of lecterns is the Du Quaine Lectern Mfg. Co., Kewaunee, Wis. **SS&E 8**

Greater Electrical Output for School Science Labs

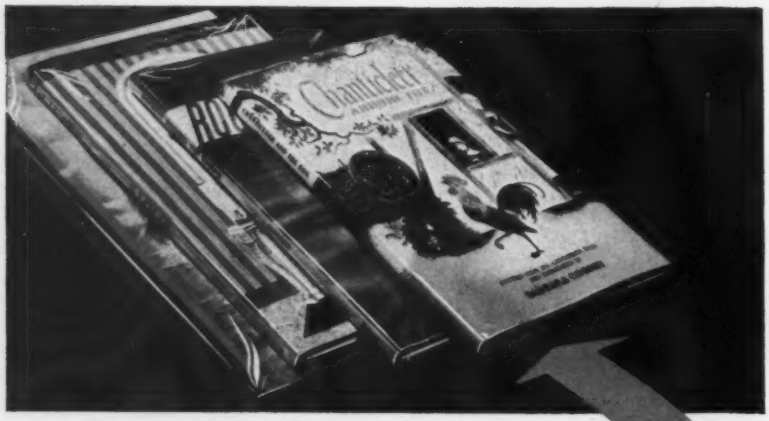
Two advanced models have been added to the line of electrical power supply units manufactured by the Buck Engineering Company.

Models 190 and 191 are designed primarily for more advanced science and electronic experiments and are particu-

(*Continued on page 175*)

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HARCOURT, BRACE AND COMPANY — *New York 17*

EDITORIAL



SACRIFICES FOR CATHOLIC EDUCATION

THE ANNUAL MARCH of thousands of graduates from our schools is an inspiring spectacle. His mere presence at a graduating exercise gives the Catholic who bears the burden of Catholic education a heartfelt feeling of satisfaction that the young men and women are receiving 12 or 16 years of schooling within Catholic institutions. An editorial writer in *America* (6/13/59) feels that the graduates themselves should indulge in some reflection on the sacrifices of their parents and friends in making their own education possible. The graduates setting forth from school cannot but give thought to the measures that may be necessary to provide their own children in turn with a Christian education. Our writer in America gives them something to think about. "If a Catholic education is to be made available for the children of the coming generation, today's graduates will have to make even more heroic sacrifices to pay for it than did their parents. . . .Let us see why. The rising costs of construction and teachers' salaries has steadily pushed skyward the nation's total school bill. The public school bill for 1958–1959 was an estimated $14.4 billion—an increase of nearly ten per cent over the preceding year." It is estimated that the same bill for 1965 will be $20 billion; for 1975, $30 billion. "Catholic citizens and taxpayers will of course have to carry a full share of this load."

The factors that make a marked increase in the cost of Catholic education inevitable are an open book that everyone may read. First is the greater proportion of salaried lay teachers going each year into our schools. In a period of 13 years (1946–1959) the number of lay teachers in Catholic elementary and secondary schools went from 6,520 to 31,106. The second factor is the rapid increase in the Catholic school population during the past 20 years, from 2.5 million to 5.2 million. The third factor is the increased cost of school construction; since the end of World War II an estimated $2 billion has been put into the construction of Catholic schools. It is worthy of note that the system, vast as it is, takes care of only about 55 per cent of the Catholic children of elementary school age, and less than 25 per cent of those Catholic children in the high-school age-bracket. September 1959 saw the turning away of hundreds of thousands of Catholic youngsters because there was no room for them in existing schools. This condition will continue; the cold hard fact is that we cannot provide for a larger proportion of our students unless new sources of revenue are found. Present financial support is inadequate to provide for desperately needed expansion. "To build and operate new schools every member of a parish will have to assume a share of responsibility. Well-to-do parishes will have to pool resources with poorer neighbors. Dioceses will have to work closely together."

We have nothing but admiration for young Catholic couples who have stinted themselves to measure up to the startling school budgets imposed upon them by hard-pressed pastors in rapidly growing suburban parishes. Many have denied themselves a vacation or planned improvements at their own home that they may make an adequate contribution to a new school—or even to the maintenance of an old one. The Catholic school system of today is a monument to the faith and sacrifice of our forbears in the faith. The present generation must pick up the gauntlet thrown down to them.

BRITISH GRANTS FOR CATHOLIC SCHOOLS

THE BRITISH GOVERNMENT has increased its grant to church schools. The surprise agreement in the House of Commons occurred in early July. The Education Minister said the Catholics were not getting all that they wanted, but they have accepted an offer to raise from 50 to 75 per cent the government aid for improving or replacing existing schools and for building secondary schools where necessary for continuing the education of children attending existing Catholic primary (up to age 11) schools. Catholics had asked that the government pay 75 per cent of the cost of all new schools which they considered needed, but the Educa-

tion Minister stressed that the settlement will give aid for new secondary schools only if needed to match existing primary schools. Grants are unavailable for new secondary schools unless "matched." To allay the fear of opponents of the grant, the Education Minister assured members of non-Anglican Protestant churches which do not have their own schools that he would use his powers to control "very carefully" the use made of new grants. He added that he hoped this assurance would help reduce the anxieties of opponents to the grant.

It is estimated that the new proposals will cost the government $112 million over the next 20 years. About one half of this will go to Catholic schools. If a general election takes place in October as forecast this may be the last act passed by the present government of Prime Minister Harold MacMillan.

England and Wales have 5,514 church schools in the national system, including 1,926 Catholic schools. The rest are mostly Anglican. Together these schools train about one million pupils—about one-seventh of the school population.

A Baptist spokesman was not well pleased; he said he regretted the settlement which "is really a surrender to Roman Catholic pressure." Both Catholics and Anglicans welcomed the settlement.

In previous statements, Catholic officials have pointed out that Catholics pay their taxes like other citizens contributing to the public funds available for education and other social services in Britain. Therefore, they feel they have the right to ask that their schools be supported entirely from public funds. Apart from religious instruction, Catholic schools are subject to the same standards, inspections, and requirements as all other British schools.

Reading this story of the support of religious education in Britain, the mind of every Catholic in America goes back to the words of Cardinal Hayes of happy memory: "Why can the United States refuse to support religious schools? It is done in England, in Canada, in Germany. Why not here?"

IVY EDUCATION FOR $5

A WRITER ON EDUCATION in *Newsweek* (8/17/59) tells of a way to go to Harvard for five dollars. After sending in your fee you need only flip on your TV, if you live within range of Boston's educational station WGBH. Since 1948, 125 colleges and universities have gone on the air with credit courses. Harvard is the first of the Ivy League schools to offer credit courses on TV. They are two weekly telecasts of two history courses by topranking Professors Robert G. Albion and Crane Brinton. Students as far away as western Massachusetts "may work toward an Adjunct in Arts degree by attending some six classroom sessions each semester and passing a final examination." New York University has a fee of $105 for its Sunrise Semester; the fee at Harvard is a trifling $5.

Director Reginald Phelps felt that the only problem facing the innovators was whether the faculty would approve of it. "They all did." Other Ivy schools may be slow to follow the example. A spokesman at Yale claims that "our faculty is so fully engaged with its regular duties that it would have no time for television courses." The progress of educational television has been phenomenal. Successful participation demands prudence; the required expenditure is great and the way is hard. Many will watch the Harvard project with interest.

ABOUT SCHOLARSHIPS

FAILURE OF THE STATE to provide scholarship opportunity or other financial aid open to students at private colleges makes mockery of our boasted American freedom, said Sister Hildegarde Marie, president of the College of St. Elizabeth, Convent Station, New Jersey, in her annual report to the board of trustees. After pointing out the great disparity between tuition charges at tax-supported and at private institutions, Sister Hildegarde said that "every effort should be made to avoid increasing that disparity still further if the American ideal of freedom of educational opportunity is not to be an illusion.

"It is a well-known fact that many parents whose sons and daughters attend tax-supported institutions are equally as capable of paying tuition costs as are parents of students attending private colleges." The speaker next made mention of the fact that the student's choice of private colleges, especially church-related colleges, is based on principle. She declared it "incredible" that in New Jersey "no legislation has yet been adopted to provide scholarships with freedom of choice of institutions, in order that equity and distributive justice may exist in provisions adopted by the state for the education of its people."

Increased appropriations for facilities for public higher education, Sister Hildegarde Marie declared, "should invariably be accompanied by increased scholarship opportunity or other financial aid for children of taxpayers who prefer to have their sons and daughters attend church-related or other private institutions."

We thank the *College Newsletter* (June 1959) NCEA, for this record of the pointed remarks of Sister Hildegarde Marie.

Coming Soon in The Catholic Educator

SOFT-COVERED CULTURE:—
The Paperback in High School

by Mr. James Sanders, S. J.

Many English teachers will be interested to read this report of a highly successful English literature program composed solely of paperback volumes. Mister Sanders explains how the program was organized, its scope and objectives, and even lists the bibliography of titles assigned to each year of the high school over a one-year period. The "poorer" reader is not neglected. He also demonstrates that the ubiquitous paperback can play an equally vital role in language and history courses.

By REV. ROBERT F. DRINAN, S.J.

Catholic Schools and Public Funds

An Analysis of Rabbi Gordis' Essay

IN SEPTEMBER 1957 the Fund for the Republic initiated its project on Religion in a Democratic Society. Eight consultants were appointed and have met regularly. From time to time this group has issued valuable brochures about the place of religion in a free society. One of the finest and most valuable of these brochures is that entitled "Religion and the Schools" issued in May 1959. Containing four essays on the place of the parochial school in American society and the place of religion in the public school this study presents in an admirable way an outline of the profound complexities involved in the problem of the place of religion in American education.

The case of the Catholic parent for aid to parochial schools is written by William Gorman, former Associate Director, Institute for Philosophical Research; the problems of cultural pluralism are explored by F. Ernest Johnson of the National Council of Churches of Christ and the viewpoint of an agnostic is presented by Professor Robert Lekachman of Barnard College. The case against aid to parochial schools and against inclusion of religion in public education is presented by Rabbi Robert Gordis of the Jewish Theological Seminary of America. By request of the editors of *The Catholic Educator* the last of these papers will here be submitted to a critical analysis.

Arguments Presented But Not Met

It is always a difficult task to suggest that a writer has not confronted the complex problems to which he has addressed himself. The task is more difficult when the writer has confessed the complexity of the problems at hand and has written with great deference to the wisdom of others. But it must be stated that Rabbi Gordis has presented the arguments of religionists in America but has not met them. It may be that his assumed major premises have made his conclusions inevitable; in any event it will be profitable to examine the assumptions which Rabbi Gordis has made in his essay entitled "Education for a Nation of Nations."

Rabbi Gordis assumes as almost his central principle that the First Amendment's prohibition of the establishment of religion and its guarantee of religious liberty has protected America from the "divisiveness of sectarian strife" and has contributed to "the vitality of religion as a whole." In the view of Rabbi Gordis religion in America "has attained a position of influence and prestige outstripping by far its status in lands where the alliance of church and state is the norm." Religion in America, the author continues, "has attained to a position without parallel anywhere else in the world."

This sort of gratuitous assumption and assertion runs throughout Rabbi Gordis' essay. Europe, he goes on, lacks the "renewed interest in or favorable attitude toward religion" which Rabbi Gordis sees in the American people.

All of this, we are told, has been encouraged by the First Amendment and by the ideal and unique Church-State arrangement enjoyed in America. The basic difficulty with all these suppositions is that America today is no longer a religiously homogenized nation as it was until recently. Today all religions are minorities, all are conspiracies competing to win friends among the nearly 100 million persons who are religiously uncommitted or who are committed only to a vague nonsectarian, post-Protestant Christianity.

It will not do therefore to say that the First Amendment has provided the machinery of reconciliation and harmony and that the "no-aid to-all-religions" interpretation of the *Everson* and *McCollum* opinions provides the traditional and magic formula for peace between government and religion. The basic problem is that millions of parents do not agree that either the First Amendment or the Supreme Court can dictate to them what type of schools they can be offered for their children. The fundamental question, as Rabbi Gordis concedes, is the validity of the claim by religious parents that they have a right to a religious orientation in the education of their children. How valid is the claim of Catholic and other parents who have created their own schools and what is to be done about the insistent

Father Drinan is dean of the Boston College Law School and an active member of the American Bar Association, the American Law Institute, the District of Columbia, Boston, and Massachusetts Bar Associations. Father Drinan is contributing editor to *America*.



demands by parents that the public schools reflect a religious orientation? Let us examine Rabbi Gordis' discussion of these two complex problems.

Aid for Parochial Schools

Rabbi Gordis concedes that the opening of Congress with prayer and reference to the Deity in Thanksgiving proclamations are so slight "as not to constitute a major infraction of the principle of separation." It is, however, distressing to have "the swearing in of Government officials on the Bible or its use in court oaths" bracketed with those Church-State practices which the author allows on the principle: "de minimis non curat lex." The basic assumption of a court oath is, of course, that the witness calls upon God to attest to the truth of his answer and that, if he then tells a lie, his act carries with it the double immorality of telling a falsehood and violating an oath. The civil law has made this action the crime of perjury. One hopes that Rabbi Gordis does not intend by implication to underestimate or condemn the gravity of the gravamen of the crime of perjury.

Rabbi Gordis also concedes that chaplaincies in the armed services and in prisons as well as tax-exemption for churches and religious schools are "justifiable or at least. . .reconciliable with the traditional American doctrine of separation of church and state."

Playing the "autoharp" is Sister Antoinette Zito, music instructor. This instrument was introduced at a three-day music workshop at Mary Help of Christians Teacher Training School, Paterson, N. J., by Mrs. Jean Decker, Harrison, music consultant of the American Book Co., who conducted the workshop which was attended by sixty Sisters.



These concessions seem to be the limit of what Rabbi Gordis will allow. How he can logically allow even these—especially tax-exemption—does not appear. Our author is as firmly opposed to any aid for Church-related schools as he is enthusiastic about the assumed role of the public school to promote national unity. In fact, Rabbi Gordis' assumption that the public school has "created the basis for American unity and loyalty" seems to account for his firm opposition to any aid for non-public schools in a land which is for Rabbi Gordis in Walt Whitman's words "a nation of nations, a people of peoples."

After outlining the familiar argument made by Catholics and other religionists that parents have a right to control the education of their children Rabbi Gordis rightfully insists that *both* parents *and* the state have concurrent obligations to prepare children for life. The state can and must provide schools to provide for the "transmission of group values which society regards as essential for its survival and unity." If some parents "secede from the collective enterprise" they are free to do so yet "they have no right to claim the help of the state." Parochial schools do not deserve aid because while they are not completely private institutions they are non-public voluntary organizations like "family guidance agencies, specialized museums. . .and musical organizations like the New York Philharmonic." The obvious factor overlooked here is that the state *compels* attendance at either a public or other school. How can parochial schools be called "voluntary" when children are compelled to attend *some* school?

The Place of the Parochial School

Rabbi Gordis does not explicitly commit himself on the advisability of the 1947 *Everson* decision which allowed bus ride legislation by the states nor on the 1930 *Cochran* ruling which sustained free texts for parochial school children. But the tenor of the author's thought would seem to repudiate these decisions. One gets the impression that if aid to parochial schools is to be so parsimonious and grudging such a policy is followed because parochial schools are not to be overly encouraged and in fact that they are almost a necessary evil.

After a careful re-reading of Rabbi Gordis' rejection of the validity of the claim for funds for parochial schools one can only conclude that he considers the parochial school as a less desirable institution than the public school. Public schools are glorified as inherently democratic schools—as institutions "which have contributed to the character-building of at least four generations of Americans with gratifying success." Private or parochial schools receive little praise and any aid to them is especially to be deplored if such aid would weaken the public school.

This attitude is, of course, not a rare one in American educational circles. Professor John Childs of Columbia University sometime ago recommended that every American child be required to spend at least four years of his education in a *public* school and other educators have taken a dim view of the separateness or alleged divisiveness of parochial schools.

Rabbi Gordis apparently believes that not only America but every nation must rely on a *public* or common school to create sufficient patriotism in the citizens of tomorrow. After citing the figures showing

Holland's educational pattern of three school systems (Catholic, Protestant and secular) Rabbi Gordis direly predicts that Holland will have difficulties very shortly in preserving its national "togetherness." One need hardly point out that our national unity is no less a concern of the parochial school than the public.

Denies Problem Has a Solution

Rabbi Gordis' solution to the problem of parochial schools seems to be therefore the denial that the problem has any solution. He is content with things as they are and offers no reply to the requests of the parents of five million Catholic children in parochial schools. The profound problems involved in this continued denial are not discussed. One of the most difficult of these problems is the fact that parochial schools—especially on the secondary level—will almost inevitably eventually become inferior to state-supported schools. Can America allow every eighth child to run in the risk of an inferior education because the child attends a sectarian school?

Rabbi Gordis recommends that tax exemption should be continued for Church-related schools and asserts that this provides a "middle-way" which in his view is the best way for a free society. To state that America has supplied a "middle-way" for parochial schools is simply misleading and erroneous; the only aid given to parochial schools is tax-exemption—an aid which could not be denied to Church-related schools so long as it is granted to other private educational institutions.

Before concluding this all too brief attempt to analyze the assumptions and prepossessions which underlie the treatment of parochial schools by Rabbi Gordis one must say that the basic assumption from which all else seems to derive is the notion that the state can and must "use" the schools to foster the unity of its people. The public school is the indispensable unifying force in America. Other schools are only tolerated. If this conclusion seems too strong how can one otherwise explain this statement of Rabbi Gordis: "One can scarcely expect American society to help underwrite the cost of parochial education, the merits of which may be freely granted, but one of the results of which may well be the destruction of the public-school system."? How otherwise, furthermore, can there be an explanation for Rabbi Gordis' strange and cryptic warning: "The extraordinary success achieved by Catholics in America in establishing their educational system suggests the need of a special self-restraint that cannot perhaps be logically justified but is a very real necessity nonetheless."?

Religion in Public Schools

The teaching of religion or even the presentation of moral and spiritual values in public schools involves one of the knottiest problems confronting education in America today. The public schools, Rabbi Gordis states, were once "in fact, if not in law, Protestant institutions." Today the public schools confront the problem of the "widespread 'religious illiteracy' of our day." How to solve it is the problem to which Rabbi Gordis devotes seven pages—once again marred by generalities of debatable validity.

Three attempts have been made to insert moral content into the curriculum of the public schools: (1) the system of released or dismissed time, (2) the adoption of a code of moral and spiritual values and (3) the presentation of religion on an objective basis. For reasons which do not appear, Rabbi Gordis has not discussed the first two of these but only the third. And concerning this third form of religious education he seems to have little hope.

The author is of course aware of the seriousness of the problem facing educators in a post-Protestant, religion-free common school. As he puts it, "To ignore the religious life of the community means to create a vast lacuna in the children's understanding of the society in which they live and function." Yet the fear that teaching *about* religion might lead to the teaching *of* religion leads Rabbi Gordis to a virtual rejection of religious instruction on an objective basis—except possibly on the college level. The elementary school seems to pose no problem since, we are told, that "it is generally recognized that there are many pitfalls and few advantages in undertaking the teaching of religion in the elementary school." For several reasons "most Americans" have been persuaded "that religion does not belong in the curriculum of the elementary school." On the other hand most Americans, the author fails to point out, *also* expect that character formation will be given in the public school. Can this be done without religious values? This is the central problem on which this essay gives little light.

While the author suggests that further study and experimentation be made of the objective teaching of religion his mind seems definitely to be hostile to the one form of religious education which he has considered. Generalizing again he states that "the objective presentation of religious beliefs and practices. . . would seem to many, if not to most, religiously minded people to be highly objectionable." The churches are warned in solemn terms that if teaching about religion "were successfully introduced into the public high schools. . .it might prove a Pyrrhic victory for the cause of religion."

Re-Consigns Religion to Home and Church

Rabbi Gordis concludes his treatment of the place of religion in education by re-consigning it to the home and the church. In fact he feels that "much of the impetus for introducing religion into the curriculum and the extra-curriculum program of the public school in our day stems from a sense of frustration felt by many teachers of religion." He accuses these "religious leaders and institutions" of seeking "the help of the state to achieve their purpose." Such an indictment misses, of

(*Continued on page 141*)

By SENATOR THOMAS J. DODD

Student Loyalty Oath—*Yes!*

In 1958 the National Defense Education Act set up a program of federal loans to aid needy students in financing their college education.

Among the provisions of this law was one which which required any student applying for such a loan to take a simple oath of allegiance to the United States and to sign a formal affidavit to the effect that he was not a member of any subversive organization seeking the violent overthrow of our government.

Minor National Controversy

The law was scarcely in effect before protests were raised against these provisions, protests which multiplied until the issue became a minor national controversy. Several distinguished colleges and universities have publicly withdrawn from participation in the loan program because they found the oath and affidavit provisions odious and considered them an abridgment of academic freedom.

This year an unsuccessful attempt was made in the Senate to delete these provisions from the law.

I support the removal of the non-communist affidavit; but I am completely opposed to any attempt to remove the oath of allegiance requirement.

I agree that there is something repugnant about asking young men and women, whose loyalty has never been questioned, to execute formal affidavits to the effect that they are not traitors or subversives. I believe that convincing arguments can be made that this affidavit establishes vague criteria of loyalty, that it is of doubtful constitutionality, and that it is discriminatory in that it singles out persons in education by requiring them to sign affidavits not required of other Americans who receive government loans or subsidies.

However, the loyalty oath itself, which is merely a simple oath of allegiance to our Constitution, ought not to be repugnant to anyone.

I cannot see that it is an abridgment of academic freedom, or that it is offensive in any way, to require a person who is applying for a loan from his government to pledge allegiance to that government, as I believe the school children of America still do on every school day.

Salutary Reminder

I have no illusions that such an oath provides any protection against communist infiltration, but I do think that it is a salutary thing for all of us, from time to time in our lives, to be reminded of the fact that we do owe loyalty and support to our country and to its Constitution.

I must say that I feel both the proponents and the opponents of this section of the Defense Education Act have gone much too far in their advocacy. Those who hail this section as a bulwark of our nation against communist infiltration are of course wrong, but they are no more in error than those who argue that their academic freedom is somehow abridged by the requirement that they take an oath of allegiance.

It seems to me that to argue that academic freedom is abridged by such an oath is to argue that treasonable activities are legitimate forms of academic pursuit.

Student Role Sacred?

There is implied in the argument of those who oppose loyalty oaths for students the assumption that there is something sacred about the role of a student which conflicts with and takes precedence over the obligation to feel and to express loyalty to our country.

I dispute this.

Academic freedom to me means freedom of inquiry, not release from obligations toward God and country that are incumbent upon all of us.

There is nothing in the loyalty oath which abridges academic freedom unless one defines academic freedom as freedom from all allegiance, even from allegiance to the very Constitution which preserves academic freedom and all the other freedoms which we enjoy.

If there are those who are obsessed with the false concept of freedom which denies the just claim of a generous country to an expression of loyalty, let them not ask their country to finance their higher education.



Senator Dodd of Connecticut was elected to the Senate last November. Named acting chairman of the Internal Security Sub-committee of the Judiciary Committee, he is a member of Appropriations, Judiciary, and Aeronautical & Space Sciences committees. From 1938–1945 he served in the Department of Justice, during the war he was assigned to espionage and sabotage problems, and at the Nuremberg Trials he served as Executive Trial Counsel. Senator Dodd was educated in Connecticut public schools, Providence College, and the Yale Law School.

By SENATOR JOHN F. KENNEDY

Student Loyalty Oath?—*No!*

LAST YEAR CONGRESS ENACTED a law to improve this country's educational system at all levels. The National Defense Education Act was designed to strengthen our national security by encouraging the advance of knowledge, especially scientific knowledge, so essential to the maintenance of our position of strength in a fast-changing world.

One of the provisions of this law is, I believe, interfering with the realization of its purpose. This is the so-called loyalty oath provision which requires every student or teacher who receives financial assistance under the Act to sign an oath of allegiance and an affidavit that he does not believe in the forceful or illegal overthrow of the United States Government or belong to or support any organization that believes in such action.

Senator Clark of Pennsylvania and I introduced a bill to repeal this provision of the Act.

A Number of Reasons for Removal

There are a number of reasons why this requirement should be removed from the Education Act.

The most cogent reason is that the oath will not accomplish the purpose for which it was apparently intended. It provides absolutely no assurance that disloyal persons will be denied educational benefits under the Act. We are all aware that the Communist principle that the end justifies the means interposes no obstacle to the signing of an oath.

But, it is objected, a false oath does make the person subject to conviction for perjury and fear of such action will deter subversives from making application for benefits. In principle this is certainly true but practical experience under the National Labor Relations Act and other statutes, which contain similar non-Communist oaths, demonstrates that this procedure is not effective, and usually requires the unmasking of valuable undercover agents whose testimony is required for perjury conviction. I fully share the opinion of thirteen of my colleagues on the Senate Committee on Labor and Public Welfare and Administration spokesmen who supported the bill to eliminate the oath requirement, that the most effective way to combat subversives is directly under the Subversive Activities Control Act and other criminal statutes designed for that purpose. I am also concerned that a continuation of this provision may create a false sense of security concerning the protection it affords the educational community against subversive infiltration —a protection which I believe is largely illusory. I am also concerned about the unwarranted imposition of this requirement on the educational community as distinguished from all other recipients of federal assistance.

There is no more reason for requiring affidavits or oaths from recipients of benefits under the National Defense Education Act than there is to require them from recipients of government crop loans or welfare payments. Indeed, it approaches the absurd to single out seventeen and eighteen year old applicants for student loans and impose such requirement upon them. In the first place very few of these young men and women could in any sense be labeled subversive. Those who belong to organizations which we have some reason to question, have usually joined in the full flush of intellectual and spiritual immaturity. Wise educators have realized that the way to deal with such immaturity is not to stiffen it by overt resistance. In any event the problem is not one to be handled by a central government but by the patient and skilled attention of experienced educators who deal with their students as individual human beings capable of reason and possessed of free will.

Implicit Notion

Moreover, I am not inclined to think that by reducing loyalty to country and patriotism to a routine formula we have in any way strengthened a student's appreciation of the meaning of freedom or loyalty. On the contrary, there is implicit in this requirement the notion that loyalty and patriotism can be reduced to a mechanical oath and as all educators know nothing could be further from reality.

I believe that the administrators, teachers and students of our colleges and universities are to be commended for the courage they have demonstrated in speaking out publicly against the disclaimer affidavit. Both the American Association of University Profes-

(*Continued on page 152*)



The second eldest of nine children, Senator Kennedy is a product of the Brookline (Mass.) public school, the Choate School, and Harvard University, graduating with honors. He attended the London School of Economics for a year and did graduate work at Stanford University. A U.S. Representative from 1946–1952, he was elected to the Senate in 1952. He is a member of several committees: Foreign Relations, Labor and Public Welfare, Joint Economic, and the Select Committee to Investigate Improper Activities in the Labor or Management Field. A PT boat commander in the South Pacific during the war, he was twice decorated by the Navy.

By SISTER MARY LOUIS WOHLEBER, R.S.M., Ed.D.

Phonic Readiness—An Essential

IN LEARNING TO READ, the child must master a whole series of complex skills and abilities, for reading is an active, mental process involving the powers of imagining, thinking, and feeling. However, while comprehension undoubtedly plays the major role in the hierarchy of reading abilities, word recognition skills are the foundation stones upon which all the other abilities depend. The accurate perception of the printed word is the chief purpose of training in phonics for, regardless of what the learning circumstances or method of teaching may be, would-be readers must learn to scrutinize words carefully to gain independence in reading.

This article is limited to a presentation of four phases of this subject: (1) the meaning of phonic readiness; (2) the abilities that should be developed in a phonic readiness period; (3) one method of developing these abilities; (4) some reasons why the development of these skills is essential to word recognition.

The writer believes that there should be a specific period of instruction in phonics, that this instruction should begin immediately in grade one, and that the development of phonic readiness should receive the same careful consideration as the development of readiness for the other phases of reading.

Phonics Defined

What is phonic readiness? Most authorities define phonics as the application of phonetics to the recognition of words. The ability of the child to identify speech sounds with the printed words is one of the most important clues for the identification of words. The knowledge and application of phonetic principles deserve a significant place in the child's program of studies. Phonic readiness, therefore, may mean developing enough skill in phonics to learn the next skill successfully, or it may mean developing the skills that are necessary for successful progress in the application of the phonetic principles. These skills are not easy to acquire and the ability to make correct responses automatically is dependent both upon knowledge and the development of specific habits and skills.

Many of us are familiar with the careful preparation involved in developing the skill of hearing numbers and responding with the correct written symbols in the teaching of arithmetic. Several pages of the child's workbook are devoted to the development of every new step in the learning of this skill. The teaching procedures follow a consistent plan. The child passes through the stage of counting concrete objects, through the stage of counting pictures of the objects, thus leading to a gradual transition in the understanding of the abstract number. While visiting a first grade class, I observed five of the children at the chalkboard. Their task was to write numbers as the teacher dictated them. For example, the children listened to the number "seven," decided how it should look, and each wrote what he thought was correct. Three of the children wrote seven. One child wrote five and one wrote three in reverse.

Fixing the Habit

This is one simple example to demonstrate not only the difficulties involved in developing such skills of association, but also points out the need for daily review and consistent practice that fix the habit of making correct and spontaneous associations. Moreover, if this skill is not learned to an appreciable extent, the teaching effort is futile and halting for further progress is dependent upon the mastery of such simple basic skills. Likewise, the definite and systematic training in the development of the power of association in phonics, in the opinion of many teachers, merits an increased emphasis in the form of definite and specific practice in the application of phonetic principles.

Abilities to Be Developed

The second topic of this article is concerned with the abilities that should be developed in a phonic readiness period. Some linguists believe that the child in order to read alphabetic writing must have an ingrained habit of producing the sounds of his language when he sees the written marks which represent them. Some important activities in learning to acquire this habit include such skills and abilities as learning the names of the letters of the alphabet, identifying consonant sounds heard, recognizing initial and final consonant sounds of words, learning to rhyme words with a given word, hearing similarities in middle vowels, listening to the pronunciation of a word sound by sound, and fusing or blending the sounds of regularly



Sister Mary Louis, supervisor of elementary education, has taught in the elementary and secondary schools staffed by the Sisters of Mercy, serving as elementary principal in several Pittsburgh schools from 1929 to 1945. During the summer she serves on the faculty of Mount Mercy College. Since 1946 she has been school supervisor of the parochial schools conducted by the Sisters of Mercy of the Pittsburgh and Greensburg dioceses. A graduate of Duquesne University, Sister has an M.A. from the University of Notre Dame.

spelled words as a means of recognition. Phonics provides the practice that builds this habit of fusing the sounds of letters of the alphabet as a means of unlocking regularly spelled words. In recent years continued study and experimentation tend to produce additional evidence that these skills are the essential keys to independence in word recognition.

How to Develop These Abilities?

How these abilities may be developed is the third subject presented for consideration. The ability to see likenesses and differences in colors, objects, and words is a first step in laying the foundation for word recognition skills. Learning the letters of the alphabet provides an excellent means of developing visual discrimination. The capital and small letters, dressed in bright colors, with vowels standing out in red, may be placed as a border above the chalkboard. After learning to say these letters in rote fashion, the child gradually begins to recognize the various letter forms, then to name them in sequence and finally to identify any letter of the alphabet when he sees it. A typical lesson could include such activities as reviewing the letters previously taught, presenting the new letter by finding it in the alphabet border and on a large flash card, matching the letter on the card with the letter on the border, recognizing the letter in mixed groups of capital and small forms, and recognizing the letter when seeing it in words.

Learning the alphabet at the very beginning of grade one utilizes the psychologically sound principle, "from the known to the unknown," for most first grade children have a natural readiness for learning the alphabet. They have been exposed to alphabet books in some form or other during their pre-school days. They have come, therefore, to associate the alphabet with school and with learning to read. Learning to recognize these letters provides the pupils not only with a handy, ready-working tool for the development of visual discrimination, but also lays the foundation for learning consonant sounds—the most basic phase of phonic readiness.

Auditory Discrimination

Auditory discrimination, fundamental to the recognition of words, is the ability to identify likenesses and differences in the sounds of words. At the second level of phonic readiness, definite provisions should be made for training in hearing consonant sounds. These sounds presented one by one in a planned order may be taught according to the lessons in *This Way to Better Speech* by Abney and Miniace, and in *Building Word Power* by Durrell and Sullivan. The use of sound charts with key pictures provides systematic practice in the association of sounds with their respective visual symbols. These sounds should never be made in isolation but should be presented in whole words. For example, in teaching the sound of the letter "m," the sound chart contains the picture of a mother, the moon, a monkey, and a mouse. The children learn that the word "mother" begins with the letter "m," the word "moon" begins with the letter "m," the word "monkey" begins with the letter "m," and the word "mouse" begins with the letter "m." Each sound should be presented in exactly the same manner, one at a time, just as we teach the numbers. When the child has achieved the skill of distinguishing between several consonant sounds, training in listening to them first as initial sounds and then as final sounds in words may be provided. Daily interesting drills should be used to maintain these sounds while the teaching of additional ones continues. For example, the teacher may hear such responses from the children as piano begins with "p," drum begins with "d," trumpet begins with "t." The next day's list of review words may find the children applying the phonetic principle by responding with the names of their favorite automobiles: Ford begins with capital "F," Mercury begins with capital "M," Dodge begins with capital "D." By this means interest may be maintained in each lesson while the habit of applying the phoenetic principle to the pronunciation of words becomes fixed.

Nursery Rhymes and Jingles

At this level, also, daily drills in the nursery rhymes and jingles help greatly in training the ear to associate words that sound alike. As the child listens for the rhyming words, his imagination may be stimulated by a variety of concepts that are presented in such jingles as:

> I like to look up into the sky
> And watch the clouds as they go by.
>
> Brush your teeth and keep them white;
> Brush them morning, noon, and night.

The satisfaction that accompanies the responses: "*by* rhymes with *sky*" and *night* rhymes with *white*" gives testimony to the keen interest and enjoyment the child experiences in this daily review of rhymes. Such a consistent pattern of repetition is essential to the mastery of this power of associating words that sound alike, for it fosters the development of a keenness in auditory perception which is a means of developing instantaneous recognition of words.

Third Level of Phonic Readiness

As children make progress into the third level of phonic readiness, they are sufficiently matured to engage in more advanced activities in auditory and visual perception. Training may be given in recognizing the short vowel sounds. Again sound charts with key pictures provide practice in the association of sounds and symbols. All short "a" combinations may be rhymed. The teacher may letter on the board a key word, for example, hat. She then may ask for words that rhyme with hat. Because of the child's knowledge of sound, the teacher should not accept a word from a pupil if he cannot spell it when he gives it. As the

child gives and spells the word, the teacher may letter it on the chalk-board, that the class may see the rhyming pattern.

The same procedure should be used in training in the recognition of the other short vowel sounds, the long vowel sounds, and the consonant blends. One can easily appreciate the value of such a well-planned program in the use of phonics for it strengthens the ability of the child to see and to hear words correctly and to apply phonetic principles in identifying the words he meets as he makes progress in reading.

Now, Groups Advance at Own Pace

The necessity for the provision for individual differences in this area is most important. After a few days of drill with the alphabet the class may be organized into three groups according to the ability displayed in recognizing the various letters. When a morning period of fifteen to twenty minutes is devoted to reading instruction and an afternoon period of equal time

Who said girls are not interested in science? These sophomores at Seton High School, Baltimore, are absorbed in their observations through the microscope.



to skill building and each of these three groups is permitted to advance at its own rate of learning, the average and slow learners make remarkable progress in general reading ability, while the fast learners demonstrate a power far above their grade expectancy. While some children may work out adequate methods of their own for attacking new words, the great majority profit by daily practice in these word-attack skills. Regardless of their ability, all groups soon come to demonstrate amazing power not only in attacking phonetic words independently, but also in recalling sight words they have learned in the general reading lessons.

Four important factors contribute to the success of this particular phonic method:

1. The child learns the names of the alphabet.
2. He learns one sound for each letter.
3. He learns to recognize rhyming words and to make up rhyming words.
4. He reviews every item daily.

Some Reasons

The last topic considered in this article comprising some reasons why phonic readiness is essential, serves very well as a conclusion. The application of phonetics to the teaching of reading makes a direct and simple attack on the problem of learning to read. All the powers the child has achieved are put to the service of the task. Nothing of what he has already learned is neglected. The printed image he sees becomes intimately bound with the sound he hears and with the words he speaks and writes. His learning to read is another way to use the powers he has acquired. The specific contribution of each ability—listening, speaking, writing—reinforces his learning. Each strengthens the process and lessens the possibilities of failure. Once the child is made aware of the sounds in the words he speaks, he has a firm basis for learning to translate meaning from the printed symbols.

Guessing, inaccuracy, and carelessness of observation are weakness in many children. The accuracy required in the selection of definite associations with letters and sounds is a scientific approach to the solution of many problems of reading. It involves a certain reverence for truth. It tends to inculcate an attitude of exactness that is invaluable in the development of the child.

Build Correct Speech Patterns

This accuracy carries over the oral language. Speech habits are strengthened greatly in a phonics readiness period. Improper enunciation and pronunciation are common among slow-learning children. In the phonics lesson every day's activities are devoted to building correct speech patterns. Because of the consistent, daily drill, each child speaks more frequently, and his many correct responses encourage him to speak with confidence and assurance.

Finally there is a definite relationship between the child's success with beginning reading and the developing of his personality. Phonic readiness contributes to this growth. From the beginning the child succeeds with his school tasks. When he does not remember a specific sound, he is taught to refer to the picture on the sound chart which is the key to the association he needs to assist his memory. When he hesitates in the recognition of a word, the teacher suggests a familiar rhyming word as a basis for attacking the difficulty. In this way, he progresses from the known to the unknown in slow but sure steps. Once the child begins to read, his progress is rapid. Confidence, self-reliance, and self-assurance increase with his growth in reading. The glow of self-respect which success develops in the slow learner transforms him and enables him to face other problems with some hope of success. The power to read independently enriches and broadens the child's background, makes reading an interesting and enjoyable experience, and fosters a keen sense of well-being.

By REV. HUGH J. HAFFEY, C.S.B.

Keep Them Guessing

ALMOST ANY major league baseball pitcher could give the classroom teacher a profitable lesson in method. Every pitch sails up with something different, something new. Sports scribes often describe successful performance in two words that really become one, "Variety-Control." Teachers could well use this quickie formula, "Variety-Control" as a measure of successful classroom performances. Let's look at the variety element in teaching. The control, class discipline, looks after itself if there is plenty of variety. Like ham and eggs, they go together.

Getting the Pitch on Variety

Variety in the classroom means not doing the same things in the same way, day after day, year in and year out. Variety means not depending on the textbook as the only material of instruction. Audio-visual materials are here to stay. Variety means not trusting the lecture method as the sole means of instruction. Discussion techniques, tutorial treatments have proved to be potent weapons in the teaching arsenal.

Variety means variety in manner to produce live teaching. Jacques Brazun says: "But there is more to live teaching than a manner; the manner must fit. Teaching is not a process; it is a developing emotional situation. It takes two to teach. From all we know of great teachers, the spur from the class to the teacher is as needful an element as the knowledge it elicits." There will be little stimulus from the class if the teacher lacks variety method. Variety in classroom manner is a necessity when we face the fact that the class activity Sister Joan set up for the 9 a.m. Tuesday session will simply not work for the cherubs in the last class Friday afternoon. Teaching has been described as "Two minds, One thought." Should Father Monotonous Method repeat his Tuesday morning deal on Friday p.m., he will find himself alone with one thought —the thought will be "Murder!"

Variety in the classroom does not mean that we scrap the methods, the procedures which good teachers of other years have used on us. The good teachers then had variety—the horse and buggy type. Electronic times like ours need different sparks in the classroom. Variety means that we select those which we deem useful and couple them with new methods, new devices, new treatments. In our own very personalized way we will effect a profitable synthesis of the old and the new. Variety in the classroom management and instruction is bound to provide better teaching in our schools.

My friends who watch and judge the top TV shows tell me that the Ed Sullivan show sometimes tops the Steve Allen show, sometimes does not. When it does not, these critics say it lacks its usual variety. People like variety. Students like it. Teachers like it too. Indeed, the teacher needs it as much as the student welcomes it. If for no other reason than keeping up the morale of the teacher, variety is important. "If the salt loses its savor, wherewith shall it be salted?" How can a teacher ever be bored when he is continually searching for and planning for different ways, better means of imparting the old knowledge that for him was stale stuff after one year of teaching? How can a teacher fail to be excited, thrilled, when he has concocted a new dish, set up a different menu, at once nutritive and appealing, which he knows the students will relish? If variety is the spice of life, it is certainly the condiment for educational ennui.

Father Joe McGahey, C.S.B.

Thirty years ago I taught next door to this great educator, long since deceased. I envied his masterful way in producing a variety classroom. Often I overheard his students entering his room say, "Wonder what Father Joe has cooked up for us today?" At any grade level on any day those kids looked forward to his teaching with delight. Allowing for his great personal charm, much of his success was due to the variety he planned and brought to the class. He even took the roll call differently every day. The list of the absentees (and they were few) was an enlivening experience for teacher and student alike. Never the same routine, never the humdrum steps, call the roll, take up homework, lecture, get at the text, work, write, drill, and that sure sign of the unimaginative, resourceless, dull clod of a teacher, "Now, do the next 10 questions for tomorrow." On his classroom door one could fittingly place a sign, "Variety, plus."

Father Haffey, a Basilian Father, has had varied teaching experience. For 6 years he was instructor in chemistry at St. Michael's College, Toronto, lecturer in cosmology for four years, instructor for 11 years at Acquinas Institute, Rochester, N.Y., taught English for two years at Catholic Central High, Detroit, Mich., and served as executive director of St. John Fisher College, Rochester, for two years, buying the site, dealing with the architects, arranging the curriculum, and raising the money for it. Professor of education and department head, University of St. Thomas, Houston, Tex., he has an M.A. from Laval University and a Ph.D. from the University of Ottawa.



We can't have a Father Joe in every classroom. We do not need one. We do need teachers with a good measure of spirit, of his awareness, of the good method that results from the blending of the old with the new. He had something of the classical manner of a former priest who taught him Latin. Something of a math teacher he had at a teacher's college. Something of an English professor he had at University. One would not want to call him a traditionalist. One would not dare call him an experimentalist. He was simply his own pedagogical self, teaching in a Catholic school of the 1930's. Sound as Socrates. Practical as Pope Pius XI. Handling the old truths, the old skills, the old knowledge in the way and modes adapted to the interests and attitudes of his day, he showed forth most of the desirable elements in the art of teaching.

Should one of Father Joe's former students attempt now to recapture his manner? Would a generous sprinkling of his means for variety tone up our classroom techniques? Certainly not.

Waters of Siloe

For every generation of teachers, there is a new pedagogic pool of Probatica. We ought to bathe in its waters. Some of us may have developed sedentary illness from chaining ourselves to the teacher's desk and chair. For many of us, a "stirring of the waters" would be in order. When our students see us changed, they may not declare it a miracle. But they will quickly sense that we are striving for variety in our teaching. We ourselves will feel refreshed with new zeals, with new insights. Should we succeed only in bringing a little variety to the classroom, it will have been a rewardful dunking.

Where does one find this Spa-for-improving-instruction? The sign posts, I believe, point to our colleagues in the public school systems, teachers' colleges, and the secular universities. Who will lower us into these refreshing waters? Certainly not an angel such as the man in the gospels waited for. Present indications in most teaching communities I know are shaping this up as a "do-it-yourself" situation. Yet before we construct such a program we may need to clear the way for variety in our own thinking.

The Broken Record

The essential step is the willingness, more, the eagerness to learn from others not in our fold. This state of mind will not be easy to establish. A little blasting will be necessary. We may with profit set off the charge among ourselves.

We love to blast at modern philosophies of education. Some of it is fitting. Much of it sounds as if the needle got stuck on the record. Any young curate, two years ordained, from Brownsville to Hudson Bay, feels qualified to damn the teaching in the public schools. Catholic periodicals, when posting notices about public education, often resort to the old gag "We've got it—they ain't." Perhaps the most regularly scheduled Voice of Catholic America, seeking to penetrate the Dewey curtain is the Catholic Teachers' Institute.

Generally the public school people go about their way in spite of our condemnations. They do not even read or hear our protests. The tirades are heard by us who are already converted. We who pride ourselves on being able "distinguer pour unir" put their whole show on the black list. Because our academic legion of decency sees the aims and purposes of secular educators as "objectionable in part," we label likewise their methods and their classroom practices. In doing so we exclude ourselves from a fertile source for improving instruction by achieving variety.

Anti-Intellectualism

It is wholly unreasonable to take the position that if an attitude toward teaching cannot be directly documented in St. Thomas or in his modern exponents, then the Catholic teachers should not assume it. Not to diminish the importance of St. Thomas as he presents the fundamental concepts with regard to teaching, as for example in *De Veritate*, yet another saint educator might serve us better in the practical order. That is St. John Baptiste de La Salle. He comes closer to the problems of modern elementary and high school instruction. That may be the reason for the Church's designation of him in very recent years as the Patron of all Teachers.

Principles are important. But we can shoot the breeze about them until we are blue in the face. I have assisted at many so-called bull sessions on the relative values of content in teaching and method in teaching. In most of them, the reputed intellectuals plugged hard for content. But these pleasant excursions into the land of make-believe will not equip the young teacher with the professional competence for providing top-flight instruction to over two hundred boys and girls for a 30 or 35 minute period for nine or ten months a year.

Should the reputed intellectuals say, "You must not even peep at the methods and the practices which have evolved from philosophical bases such as Dewey's," I would still say, "Let us case the other educational joints."

Fifty thousand Frenchmen can be wrong. It is unlikely however that over half a million American teachers, the membership of the N.E.A. could be so completely in error that we should avoid them as we would a plague.

A Will—A Way

Many Catholic institutions with teacher education programs do use the public schools for observation and practice teaching. My own experience is that the public school officials warmly welcome our professional interest in their work. The more of this, the better. What about the teachers now in service who have not had a chance to observe first-hand such methods? Here is a way that may be of value.

Whip up an interest in modern teaching practices among your own group in a particular school. Exclude principals, directors of studies, and above all, college professors. Swarm regularly, say once a week. As few as three or four young teachers could constitute a group. Have two or three copies of "Modern Methods in Secondary Education" by Grambs and Iverson available in the community room library—not the school library. Use these just to get going. Get the feel of group work from it. There is scarcely a book published in the 1950's on methods that does not detail principles and procedures in group work. Translate these principles into the structure and conduct of your own group. Build up the leads such a text supplies, to other works and articles. Plan the unearthing of new finds. Try them out in your actual classes. Evaluate them. Swap discoveries and results of the tryout. Invite each other to sit in on your class when you have cooked up something new and tasty.

Keep your structure as a group, organized but informal. Just the way the literature advises you to set up group work within your own class.

Keep Digging

Perhaps even elementary contact with your jumping off text will lead you to "Teaching For Better Schools" by Wiles or "Secondary Education" by Mendinhall and Arisman. Someone will discover "Modern Education Practices" by Mort and Vincent. This later tome carries some three hundred sample practices gleaned from contributions of several thousand classroom teachers. Some may find that "The Instructor" published monthly at Dansville, N. Y., carries many suggestions for high school teachers, although its chief concern is the elementary school.

Suppose these things are still too radical for you; the conditions in your school because of curricula, traditions, personnel are not right for their introduction. Yet you do want to tone up your classroom within the framework of the Humanist tradition. In that case you should find profitable "The Art of Teaching" by Gilbert Highet and "Teaching in America" by Jacques Barzun—both men at a secular university. Both books are now available in paper back editions.

Turn on the Charm

All facets of it. The studied searching and planning for variety in the classroom will tone up our personalities as teachers. Students will be readily convinced that you are thrilled to be with them. The current literature emphasizes the personality of the teacher as the No. 1 requisite for successful teaching. It ranks this above mastery of subject matter. The latter is needed but after three years of teaching a high school subject we may assume that this mastery is adequate. The struggle should be directed toward getting off the pedagogical treadmill. Unlike third basemen, teachers are made, not born. Perhaps our reading and working together will change us. We can rely heavily on our grace of office to help us in this.

Love

Our every move should reveal the deep inner love we have for "these children of predilection." Not one of us really wants to be a mean character with the students. So often that manner is a mask for the sake of order. With lots of variety in the classroom we can better be our real selves.

The Catholic teacher has an eternal date with each of his students. They will be our shining lights, our everlasting company in heaven. We shall want them to recognize us among the elect, among the sweet and lovely personalities who are the saints.

Catholic Schools and Public Funds

(*Continued from page 133*)

course, the entire point of those religious and educational leaders who seek to re-integrate religious values into the detheologized and secularized education of our times.

Rabbi Gordis—along with innumerable other commentators—has therefore stated that Church-related schools may receive no state support and that religion must be a stranger in a tax-supported school. Does not this position deny any possibility of accommodation between the government and those who seek to place a religious emphasis in education? Does not this attitude in effect "establish" non-religion? And does not the unyielding absolutism of Rabbi Gordis' stand deepen the dilemna of the parent and educator who feel—and rightly—that true education is not separable from religion?

In concluding a commentary on Rabbi Gordis' paper one perhaps should note that his attitudes are very similar if not identical with the overwhelmning majority of current Jewish writers on Church-State problems. For reasons that are not at all easy to perceive the Jewish community, advocating an absoluteness in Church-State separation, has taken positions against aid to parochial schools, some auxiliary child-welfare benefits as well as almost all forms of released time or dismissed time religious education. One can only hope that the conflicts and tensions created by this position can be resolved on the "grounds of reason and moral principle" to which Rabbi Gordis appeals as the basis from which a solution will emerge that will be "both moderate and just."

Do You Know of the PSSC Program?

Read in a coming issue of THE CATHOLIC EDUCATOR Sister Mary de Paul's **Physics Remodeled.** She is one of an increasing number of Catholic school teachers—Sisters, Brothers, and priests—who have introduced this new physics program into their high schools. Nothing emphemeral about it. Sparked by a grant from the National Science Foundation, it has developed a set of texts, experiments and demonstrations, supplementary monographs, films, and even tests devised by Educational Testing Service. Let Sister Mary de Paul tell you more about it.













ST. AMBROSE COLLEGE

Davenport, Iowa

St. Ambrose College is a Catholic liberal arts college for men owned and operated by the Catholic Diocese of Davenport. It was founded in 1882 by the Most Rev. John McMullen, first Bishop of Davenport, within a year after the establishment of the diocese itself. It was incorporated in 1885 under the Iowa statutes with power to confer degrees. The College also conducts a nursing division for women in cooperation with Mercy Hospital, Davenport.

LOCATION

St. Ambrose is located at 518 W. Locust Street in Davenport, one of the group of communities on the Mississippi known as the Quad-Cities. This group is composed of Davenport and Bettendorf on the Iowa side of the river and Rock Island and Moline on the Illinois side.

The College itself is located in the residential area of the city and has a campus of approximately six blocks.

ACCREDITATION AND AFFILIATION

The College has won indefinite affiliation with the Catholic University of America and is registered by the State Board of Regents of New York. It is accredited by the North Central Association of Colleges and Secondary Schools, the Iowa Department of Public Instruction, and the National League for Nursing. Membership is held in the National Catholic Education Association, the Association of American Colleges, the American Council on Education, the National Conference of Church-Related Colleges, the National Commission on Accrediting, and the American Association of Colleges for Teacher Education.

OBJECTIVES

All activity at the College is animated by one central purpose, the preservation and development of a Christian culture. From its beginning the institution has been dedicated to the belief that the most important function of education is not to show men how to make a living, but to show them how to live. They will not know how to live if they have been provided merely with the information and skill required in the work by which they hope to earn a livelihood. They can attack the problem of complete living only if they have been equipped with some definite point of view from which they can see life steadily and see it whole, and some definite set of principles, of demonstrated workability, upon which they can build their character.

Accordingly the College tries to make its education thoroughly Catholic. That means something more than just offering courses in religion and in ethics. It means permeating the entire teaching system with a definite philosophy of life, which not only serves as a yardstick for measuring intellectual, cultural, and moral progress, but also as a unifying principle for coordinating various branches of study which might otherwise remain mutually isolated.

FACULTY

The faculty is composed of 29 priests of the Diocese of Davenport and 50 laymen. The nursing division is staffed by Sisters of Mercy and laywomen.

LIBRARY

The library contains 36,375 volumes.

DEGREES

Bachelor of Arts and Bachelor of Science in Nursing. College also grants graduate nurse certificates to girls completing a three-year basic nursing course; degree granted upon completion of fourth year. B.A. granted in philosophy, English, art, music, speech and drama, biology, chemistry, mathematics, physics, engineering-physics, natural sciences, accounting, economics, business administration, history, political science, sociology, education, physical education. Pre-professional programs are offered in medicine, dentistry, veterinary medicine, law, engineering and agriculture.

DIVISIONS OF THE CURRICULUM

1. *Division of Religion and Philosophy:* Religion, Philosophy, Psychology.
2. *Division of Languages and Literature:* Latin, Greek, English, Modern Languages.
3. *Division of Fine Arts:* Art, Music, Speech and Drama.

4. *Division of Natural Sciences and Mathematics:* Agriculture, Biology, Geology, Chemistry, Mathematics, Physics, Astronomy, Engineering.
5. *Division of Social Sciences:* Accounting, Economics, Business Administration, History, Geography, Political Science, Sociology, Education, Physical Education.
6. *Division of Nursing.*

CO-CURRICULUM AND EXTRA-CURRICULUM

Student Personnel Services: Religious counselling, testing and guidance program, admissions counselling, placement bureau, student psychological services, reading improvement program, veterans services, financial aid, informal social and cultural activities, annual retreat, and Forty-Hours devotion, etc.

Societies and Clubs: Student Council, Inter-Club Council, National Federation of Catholic College Students, hometown clubs (Chicago, Central Illinois, Ottumwa, Clinton, Quad-Cities, Des Moines, etc.), departmental clubs (history, math-engineering-physics, commerce, rocket club, pre-med club, education, young democrats, young republicans, etc.), veterans club, monogram club, Delta Epsilon Sigma (honor fraternity), college choir, glee club, band, *Ambrosian News* (weekly newspaper), *The Oaks* (yearbook).

Athletics: The College is a member of the NCAA and the NAIA, but does not belong to any regional conference. Intercollegiate competition in football, basketball, track, tennis and golf. Extensive intra-mural program including, volleyball, basketball, softball, swimming, tennis, wrestling, bowling, ping-pong.

ADMISSION REQUIREMENTS

Plan A: An applicant must be a graduate of a high school approved by a state or regional accrediting agency and must present 15 units of work including three units in English, two in social science, one in algebra, one in plane geometry and one in natural science. A recommendation by the principal of the high school and a general average grade of "C" is required.

Plan B: An applicant who is a graduate of a non-accredited high school or who is not a graduate or whose record varies from the pattern described in Plan A may be admitted provided he shows that he is prepared to be admitted to college by attaining satisfactory scores on a scholastic aptitude test or on such other tests as may be prescribed by the Committee on Admissions

Admission With Advanced Standing: An applicant is required to present an official transcript of all work taken at each college attended and a copy of results of standardized tests taken at previous colleges. The work of accredited colleges only is acceptable. He also must have a statement of honorable dismissal from previous schools attended, and a copy of the catalog from each institution.

EXPENSES

Tuition (per semester)	$312.50
Board (per semester)	$250.00
Room (per semester)	$100 or $120.00

SCHOLARSHIPS

Scholastic and Athletic Scholarships are given. However academic grants are generally limited to the Diocese of Davenport and the local Quad-City area. In 1958–59, 150 students received grants totalling more than $75,000. Athletic scholarships are limited to tuition only. St. Ambrose students earned about $20,000 more as laboratory assistants, readers and correctors. The Placement Office last year placed students in 838 part-time jobs. The Federal Student Loan program is in operation.

ILLUSTRATIONS

Opposite page, from top: Lewis Science Hall and the Chapel of Christ the King as seen from the steps of the administration building; sports are a highspot in campus life as the Bees take their share of victories in football and basketball as well as track, tennis and golf; the Chapel of Christ the King is filled to overflowing during the annual spiritual retreat; members of the college glee club chat prior to curtain time; the all-school Christmas party held in conjunction with the St. Ambrose Nursing Division and Marycrest College, also of Davenport, is the highlight of the winter season; the library is a familiar place to all students.

This page, from top: a scene from *The Rainmaker,* hit of the 1958–1959 season of student productions; classroom lectures and laboratory demonstrations combine for a more complete scientific education; leading players in the past spring's musical, *Kismet,* inspect a model of the sets—the show was sold out before opening night and played three performances; freshmen get a friendly welcome from upper classmen on arrival; "ham" radio is one of many student hobbies which have educational value as well; St. Patrick's Day though not listed as a college holiday is celebrated by everyone.













By SISTER MARY JEANNE, O.S.F.

Poetry Promoted

HOLIDAYS, RAINY DAYS, measles, and the temporary loss of neighborhood playmates bring out the haunting refrain, "Mom, what can I do?" All teachers, but especially the home economics teacher, should prepare their students for that question when one day they will be more than Mary, Barb, or Helen. One answer that ought to be given the future mothers of America could be: "Why not try poetry; writing or reading?" One of the pleasant features of youth is the fact that what God and nature want young people to do, they enjoy doing[1] and there is no art more closely related to man than poetry.[2] Children need poetry in their educational systems just as they need vitamins in the natural order. But unlike the vitamin, poetry is not a pill.[3] That vitamins make for good health and a healthy body is a beautiful thing, but the poet is a different kind of a maker. His concern is not so much for the beauty of things but the truth of things; beauty then follows as the glow upon truth.[4]

Children Can Enjoy

The writing of poetry, which incidentally can be both caught and taught,[5] helps children to look for and discover the beauty and meaning of life and to express thought which otherwise they might not have had the courage to write. It makes possible for children to express thoughts which add to human happiness.[6] Children can enjoy the beauty of poetry if their experiences and contacts with the beautiful objects have been enriched. There is hidden power and beauty which if shown to young people, will open their eyes to a new world and their minds to new ideas.[7] There is beauty in the world we live in from sunsets to rain puddles. The important part of life for children and adults is to *see* beauty; the other part is being able to communicate what was seen.[8] Wanda Anderson, a ten-year-old child from Cincinnati, Ohio, wrote this poem.

A POEM

At night when I go to sleep
The sky goes to sleep with me.
It dresses up in its beautiful black nightgown
Which has thousands of little diamonds. . .[9]



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Each Has a Gift

Each child has a gift and parents must help discover the gift. For some adults, discovering hidden gifts in children will demand a change in personality; for self-effacement in an adult is what draws children out. Children think about the world and come to a worthy conclusion.[10]

Children need the companionship of nature and creatures along with the family. When the child is small and placed in his buggy or on a blanket in the outdoors, his attention is caught and held in the wonderment of swaying leaves on a tree, the chirping of birds, and the feel of fur on a puppy, and feathers on a chicken or duck. Later, the child learns that the sky is blue, clouds are white, and daisies are yellow, and roses have a lovely smell. If the child is allowed to feel, taste, and smell nature in the swirling blizzard time as well as in the April shower, he will have memories to write that will be good. Right family living and social contacts will form another kind of goodness for him.

The child needs parents and other adults to teach him the value of spiritual matters over the material. He needs to learn that beauty cannot be hunted down; neither can it be measured nor filed away conveniently. With beauty, force is made weak; for she will never bend before the domineering.[11] When men make things and make them well so that they bear the impact of truth and goodness, these made things are beautiful, whether they are law cases or jars of jelly.

We Need the Beautiful

We need the beautiful or we wither and shrivel. Children, on these "What can I do days," can make their own poetry. This is a deed worthy of man's making; for then children imitate God's making of the beautiful and reflecting it in Him, they worship Him.[12]

The reading of poetry is just as important a childhood need, whether read aloud or quietly, as the writing of poetry. It must be kept in mind, however, that the aim of poetry is delight and inspiration, and the selections chosen should bring just that. The selections should be in keeping with the child's need for beauty according to his appreciation level. This does not mean that certain adult selections cannot be read to children; how else would they learn to ask about what they do not know? It should also be kept in mind

that poetry is to be directed to the heart, emotions, and taste, and not exclusively to the head. The reader's heart must be opened first. The poet has the secret of "saying-power" and he reaches a deep level; thus the improving of the intellect will follow naturally.

Powerful Means of Development

If properly utilized, poetry can be a powerful means in the home for child development in teaching the real values of love, death, joy, and trust; the admiration of worthy deeds; suffering's merits; and the need for others. The quality which we look for in poetry is truth—the relationship between God and man, man and man, man and creatures. Poetry helps us see the beauty around us and to be able to stand in the footsteps of another and estimate life's true values.[13]

If William Blake's, "Little Black Boy," is read to children early in life, they will face any race problem in a Christian manner. For who can ignore the truth, power, and beauty in these lines:

"My mother bore me in the southern wilds
And I am black, but O! my soul is white."[14]

The tender hearts of children swell to absorb the lines in "The Song of the Camels," by Elizabeth Coatsworth,[15] and are delighted with Sister Madeleva's "Ballad of the Happy Christmas Wind,"

"I am the happy Christmas wind;
I am courteous, I am kind. . . .

I ran across the midnight blue;
I ran across the ages, too;
I have it, have it, here for you."[16]

The active curiosity of a child with an imagination will enjoy the opening lines, "When fishes flew and forests walked," from G. K. Chesterton's, "The Donkey."[17]

Need the Whimsy

Children need the whimsy in "The Willow Cats," by Margaret Widdemer,[18] the delicacy of "Sunset and Sunrise," by Emily Dickinson, and the littleness of Francis Thompson's, "Ex Ore Infantium."[19] They may even feel inclined to sing their own melody to, "Happy Songs," by William Blake.

"Piping down the valley wild,
Piping songs of pleasant glee,
On a cloud I saw a child,
And he laughing said to me—[20]

For laughter and sheer nonsense children need to read Edward Lear's, "The Nut Tree," and "The Owl and the Pussycat."[21]

For beauty they should hear, "The Arrow and the Song," by Longfellow; "My Heart Leaps Up," by Wordsworth, and "Pippa's Song," by Robert Browning.[22] The true values of life will be found in Elizabeth Barret Browning's, "How Do I Love Thee?," Alfred Lord Tennyson's, "Flower in the Crannied Wall," and Emily Duggin's "Lo, How the Butterfly."[24] For humility, the older child or adult will want to read again, and again, Coventry Patmore's, "The Toys."[25] And since we, as Catholics, live in a three dimensional world of Heaven, Hell, and Earth, death and the eternal joys will be appreciated in "Limbo," by Sister Mary Ada, CSJ[26] or "Break, Break, Break," by Alfred Lord Tennyson.[27]

For the joys of everyday living there is delight in "Season at the Seashore," "Launcelot with Bicycle," "Ballad of Lost Objects," "The Doll House," and "Homework for Annabelle," by Phylis McGinley.[28]

Meant as Suggestions Only

The poetry suggestions in this paper range through various reading levels but they were meant to be only suggestions. With poetry in the home, either the reading or the writing, children are bound to be inclined to look with reverence on people and things with which they have contact and to use their love of what is true and beautiful to serve God.[29]

We need not be alarmed in this age of atom bombs, sputniks, and tall buildings, for the principles of life are still with us, unaltered and unchanged. As long as we have poets (readers and writers) the beautiful and meaningful will be voiced in the light of God's eternity and man's immortality; they are indestructible.[30]

We have every need to feel hopeful towards today's youth. As adults, we are changing our attitude towards the accomplishments of young people possessing a desire to be creative. We are beginning to stop labeling as "sissies," those young people who take up music, writing, and art. America's future will not be in her power to produce more *things* than any other nation in order to achieve world leadership, but in her ability to appreciate, and promote culture and talent. America needs talent for world leadership and as Phylip Wylie so tersely writes, "It's talent refined by teaching; brains that are highly educated; a dedication not a production of animal comforts or the extension of power, but to art and science and the product of these—which is wisdom."[31]

Today's youth, as in every other age in history, is seeking beauty and the means to communicate its findings to others. Poetry in the home is one of the finest ways of helping youth in this manner.

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[1] Theodore Vittoria, *Adolescent Conflicts* (New York: Society of St. Paul, 1951), p. 77.
[2] Louis Untermeyer, *Poetry* (New York: Harcourt Brace and Co., 1934), p. ii.
[3] Sister Dorothy, RSM, "Poetry is Not a Pill," *Catholic School Journal*, 47 (December, 1947), 350–351.
[4] Frank Sheed, *Poetry and Life* (New York: Sheed and Ward, 1943), p. iii.
[5] Just as a mother has crayolas or paints on hand for the young artist, so should the mother of the poetic child be prepared with paper and words to help with rhythm and rhyming in the creating of word pictures.
[6] Sister Mary Faith, OSB, "The Keats' of the World Write Young," *The Catholic Educator*, 26 (December, 1955), 236.
[7] Brother Wood, SM, "A Good Approach to Poetry," *The Catholic School Journal*, 49 (September, 1949), 243.
[8] Sheed, *op. cit.*, pp. iv-v.
[9] *Horn Book Magazine* XXXIII (August, 1957), 291.
[10] Hugh Mearn, "Every Child Has A Gift," *The Catholic Digest*, 61 (July, 1952), 22–23.

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By SISTER EMILY JOSEPH, C.S.J.

How Much Student Government?

THE QUESTION BESETS many Catholic college administrators: "How much student government?" One very realistic answer is: "Twice as much!" That is, it is realistic if student government be regarded as having a goal identical with the goal or purpose of the college and as being a valid instrument in training for leadership.

During the past two decades college students throughout the country have extended their interests and activities far beyond the sphere of the intellectual. Eager to assume responsibility and leadership in projects of civic importance, they have developed a community consciousness that has resulted in a zestful striving to find solutions to long standing problems.

New Role of College Students

Divergent factors have contributed to the increasingly important role students have assumed. For one thing, the influx of many mature students into the colleges following World War II extended the campus horizon and created a new student outlook. Campus newspapers, too, have undoubtedly contributed to the prestige of students who have distinguished themselves in extracurricular activities. Intercollegiate rivalry in sports, debating, and other forms of competition as well as collaborative intercollegiate projects such as dramatic productions, discussion groups, and student congresses dealing with anything from academic freedom to the problem of segregation in South Africa—all this has focused attention on the student leaders.

Concurrently, Catholic educators have brought to their students the ringing summons to Catholic Action issued by Pope St. Piux X and his successors. On all sides there has arisen the demand for a well-informed laity, competent to display leadership by participation in the apostolic mission of the Church.

Leaders Not Born Full-Fledged

But leaders are not born full-fledged. They must be formed by painstaking, prudently conceived methods. Over ten years ago an outstanding Catholic educator, Dr. Eva J. Ross, writing in the *Catholic World* (September, 1944), outlined "A Plan for Catholic Lay Leadership." Dr. Ross envisioned a leadership training program spread over the four-year college course, directed toward the development of leaders equipped with "apostolic zeal, specialized knowledge. . .endowed with qualities of initiative, vision, prudence, tact, ability to cooperate with others, and similar characteristics."

It may be presumed that this ideal of Dr. Ross is shared by Catholic college administrators and faculty. The following statement of objectives on the part of one representative Catholic liberal arts college may be considered typical of the aims (at least in part) of the Catholic colleges of America:

> The college. . .has for its fundamental purpose the instilling into the minds and hearts of the young women it educates a thoroughly Catholic concept of life. This concept embraces and at the same time illuminates their understanding of the American, democratic way of life; it is the basis on which their training for world citizenship and intelligent participation in public life is founded.

With the steady growth of a more complex life for the campus community, there arose a demand for "student government." Administrators have recognized in it an ideal laboratory, so to speak, for leadership training with the result that some form of student governing body exists on practically every college campus, secular and Catholic. The success of its functioning varies, of course, depending on various factors. The degree of its success is usually an index of the value which the administration places on leadership training.

Is Single Body True-to-Life Situation?

Normally, there exists a *single* student government body on a campus. Let us ask ourselves the question: Is this a "true-to-life" situation? Man's interests are comprised in two spheres, the spiritual and the non-spiritual. In the free, republican form of government which we know in America, two societies exist side by

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side, Church and State, independently caring for man's spiritual and temporal needs. Each has its properly constituted authority. Catholic philosophy teaches that, in view of man's immortal soul and eternal destiny, the primacy rests with the Church.

For students in a Catholic college who are being educated to assume leadership in such a society, a campus system of student government which approximates this pattern seems highly desirable—in fact, almost imperative. Student government on the campus should provide a functioning lesson in the correct relationship between Church and State (the spiritual and temporal powers). Considerable research has revealed the regrettable fact that in scarcely any Catholic colleges or university in the country is such a dual system in vogue.

At one college, however, a dual system of student government has been functioning for the past ten years. It is hoped that the following description of "The Saint Rose Plan" may serve as a stimulus to other colleges to adopt a similar pattern, with such adaptations as local circumstances may dictate.

A Plan for Government

Briefly, the organizational pattern is this: two student government organizations exist: one, the Sodality of our Lady, the other, the Student Senate. Of these, the former is older, dating from the opening year of the college. The Senate came into existance in 1946, being created at that time by the Sodality which had been operating for several years as student government.

The objection may immediately be raised: How can both organizations maintain their prestige and autonomy and at the same time avoid unwholesome rivalry? There are two answers to that question. First of all, both have separate fields of activity, even though the same students operate in both fields, and both bodies have plenty to do in their own spheres. Moreover, both work for each other's good, since both are working for the same student body and for the same ideals.

Secondly, the attitude of administration and faculty has proved a bracing aid for their coexistence and development. As time goes on, there is seen in this dual system an unequalled opportunity for the realization of the objectives of the college. It also becomes increasingly evident that this system harnesses the energy of the students in support of the spiritual and temporal aims of the college and promote a thoroughly Catholic concept of life.

Glance at Sodality Functions

Another question may be asked: Is there enough for a students' spiritual government to do? That question can best be answered by taking a glance at the *modus operandi* of the Sodality as it functions at Saint Rose. The Sodality executive committee has the responsibility of promoting the spiritual among the students, and directing the students to fulfill the spiritual aims of Catholic college education. It proposes to the students the Sodality way of life and directs them in this way. With a view to the personal sanctification of the sodalists, the executives strive to inculcate a greater knowledge and love of God and the development of a rich spiritual life. This is required for membership in Sodality. They also provide for participation in the apostolate which is necessary if the students are to be true sodalists and are to find in Sodality the interest and outlet for their energy and ambitions.

The executive committee is composed of thirty-two girls elected by the student body: five general officers, the chairman and assistant chairman of the NFCCS Regional Religious Affairs Commission, the chairman and secretary of each existing sodality committee (twelve at present), and the chairman of one special committee. The moderator (the college chaplain) and the twelve committee moderators are also on this committee.

Executives Direct All Spiritual Activities

All spiritual activities of the students are directed by these executives. For example, all students, through sodality membership, become members of the Confraternity of Christian Doctrine, the League of the Sacred Heart, and the Catholic Students Mission Crusade. But these organizations (as would any other religious organization, such as YCS or the Legion of Mary, which might function on campus) operate under this same executive committee. (We might note, and let this point not distract the reader into incidental controversy, that we favor Sodality out of all other possible organizations because we believe it best provides the pattern of spiritual formation to balance, and be the fountainhead of whatever apostolic action the student may choose.)

Committee Formation

Before discussing the major projects of Sodality in general, it is perhaps best to indicate here the committee formation, in order to explain the above paragraph. While all sodalists are at least associate members of the Confraternity of Christian Doctrine, the executive committee has four more or less permanent committees to work specifically in the CCD field: one committee teaches handicapped children, another teaches pre-schoolers in a parent-educator movement, and two groups are CCD discussion clubs. A liturgy committee has the responsibility for study and action in the field of liturgy, of eucharistic devotion, and is active in promoting the work of the League of the Sacred Heart and the liturgy affairs of the NFCCS Regional Affairs Commission. The missions group is responsible for college-wide promotion of the Catholic Students Mission Crusade. The Mariology committee cooperates with the Religious Affairs Commission, spreads study and action in its field with particular emphasis on the full message of Fatima and the Family Rosary Crusade. The nurses committee is composed of the third- and fourth-year nurses away from campus on hospital affiliation. The literature committee's concern is good Cath-

olic literature. Three other committees offer study and action, under Our Lady's banner, in music, art, and poetry. The executive committee creates or abolishes these committees to fit the changing needs of the student body.

Major Student Projects

The entire weight of the executive committee and the wider support of the student body are behind the bigger Sodality projects. This article will not attempt a description of all the valuable, interesting, and effective activities, but merely indicate them. The Sodality sponsors assemblies, chapel programs, directs the Forty Hours Devotion and retreat, cooperates with the administration and senate in important school projects like American Education Week, promotes First Friday and First Saturday devotions. Many spheres of intercollegiate activity of either NFCCS or NSA (National Student Association) are natural sodality activities.

Two major projects, both of which offer unlimited opportunity for spiritual growth, intellectual awareness, and practical training, are the May Day Parade and Career Week. Both call for months of work by large committees. Space does not permit a description. May Day is an excellent example of the smooth and effective functioning of our students' spiritual government. This diocesan-wide demonstration is directed by the chairman of the Religious Affairs Commission, who calls on college-wide support through the executive committee, and in this case the general officers of the Sodality work under her in an unheralded, behind-the-scenes capacity.

Research program at Chrisitan Brothers College, Memphis, Tenn. Students obtain personal practical experience in radiation research under the direction of a research committee composed of four faculty members. Shown supervising three students is Brother J. Edward, Ph.D. The program is financed by the Atomic Energy Commission.



One Case Cited

Perhaps the best example, because it is an ordinary one, of how effectively this organizational pattern operates is this case. A year ago the pastor of a large parish in Albany wished to contact all the non-Catholic residents of his parish and present to them information regarding an "Inquiry Class" at which they would be welcome. The pastor applied to the college for assistance. His request was directed to the prefect of the Sodality. The prefect brought the matter before the executive committee, which entrusted the work to the Catholic Information Committee. That chairman used her committee members as captains, and they in turn drew their teams of workers from the entire sodality group. The students had made a major contribution to Catholic action on the parochial level.

It is hoped that this extensive treatment of the Sodality will not result in a distorted picture of the finely balanced Sodality and Senate relationship at Saint Rose. If it appears that very little space is being given to the description of the Senate, that is not because its activities are unimportant or restricted, but because its functions are similar to student government functions in most colleges and thus familiar to the reader. Greater space is devoted to the sodality executive committee since this is the new "twice as much student government" which this article recommends.

The Senate regulates all class organizations and all clubs of the non-spiritual field, and coordinates them through an activities council. It directs their meetings, their constitutions, their elections. The Senate sponsors traditional college activities such as freshman inves'iture and the Christmas party. It manages the "Five Dollar Plan"—an ingenious financial venture whereby the classes can sponsor their college dances and still remain solvent. It publishes the Student Handbook; maintains a social committee; conducts a leadership training program; promotes the college building fund; holds a father-daughter dinner and a mother-daughter tea. Another example of service is its campus charities drive, a miniature Community Chest. Provision is also made for participation in the various intercollegiate activities of the NFCCS and the NSA through the Senate which, it is evident, has a wide and varied program.

Primacy of the Spiritual

A most important advantage of this dual system needs express mention. The spiritual should have the primacy in the Catholic concept of government. Yet, in most of our colleges this is not true of student government. It might be questioned why the students' spiritual organization has to be a student government. The practical answer is that in these days student government holds a central place in college life, especially in the students' concept of their part in a college. The students see student government as their proud contribution to college life. If we desire the students to fulfill their part in the spiritual life of the

college, to help achieve the college's purpose as set forth in the catalogue, then we must give them a part, through student government, in directing the spiritual side of their lives. There need be no confusion or fear here of student usurpation of spiritual authority. All student government, in the spiritual and non-spiritual field, is recognized as delegated power, dependent upon the college administration.

Objection Answered

Some colleges, with a tradition of a strong Sodality, might object: "But our students *do* give the Sodality (or other spiritual organization) the respect it deserves, without its being a separate student government." Our answer is with MacArthur: "There is no substitute for victory." To our minds there is no way to secure for the students' spiritual activities the first place in importance among the students except to set up a student government with responsibility and authority in the spiritual field, and give it first place on the campus. There will be the traditional relationship of Church and State; not a theocracy, but the correct Catholic philosophical doctrine of independent spiritual and temporal authority, with the primacy of the spiritual. Our answer to those who decry the absence of an apostolic spirit among our Catholic collegians is that in the past student governments have been allowed to function only in the non-spiritual field. Thus, the non-spiritual is formed in students' minds as their first concern and their area of real importance. Even in those schools where the sodality prefect, or spiritual officer, is *ex officio* on student government, or otherwise occupies an honored position, in the eyes of the students the big job is the president of the student government and the big student "deal" is the student government itself. That is no way to teach our students the primacy of the spiritual!

Energy Channeled

It must be quickly noted that what is proposed is a students' spiritual government which will direct the students in the spiritual field and through which the energy of the students may be channeled to help fulfill the aims of the college, which are both spiritual and temporal. On most campuses this government might not be the executive committee of a Sodality of our Lady, because not enough of the students would qualify for sodality membership. It is possible at Saint Rose because of the intertwining of Saint Rose and sodality tradition. The attractive and successful avenues of the apostolate offered by our Sodality, the special spirituality developed by the average girl as she takes her place in the glorious spiritual tradition of Saint Rose, turns most of our select student body to embrace the sodality way of life as what is naturally expected of them as students at Saint Rose. The contention is that the students should be functioning in the spiritual field, in or by a student government organization.

Granted this same result might be achieved by the existing student government becoming conscious of its obligation to direct the spiritual and to give primacy to the spiritual in its actions. Facing facts, it is presented that at present, student governments do not give primacy to the spiritual nor have they done so in the past; thus, the recommendation for a separate spiritual organization. Our Catholic college student governments are, in fact, more concerned about the junior prom than First Friday. Instead of cooperating with the hierarchy to promote the American Bishops' National Federation of Catholic College Students, many student governments challenge that organization's right to a place in student government.

It might be objected that not enough students would become interested in a students spiritual government organization and hence it should not hold such prominence on campus. Many persons live under the authority of the American government who never bother to vote; some never even become citizens in order to become eligible to vote. If the students are trying to do what the catalogue says the college aims to do, they should accept their responsibility to promote the spiritual student government and should accept its authority, exercised for their good and to achieve the aims of the college. Some may contend that the same type of student would not be sought for student government office as for sodality prefect. This is denied, and we refer again to the excellent article of Dr. Ross in which she calls for the formation of student apostles who will be wholesomely pious rather than pietistic.

As a System That Works

We present our dual system as one which works; hence, we have confidence in recommending it to others. We present it as an antidote for the oft-lamented failure of our Catholic college students to develop a sense of spiritual, apostolic responsibility. Difficulties there are, as might be expected from a dual system, as might be expected from a parallel of Church and State which have had their difficulties down through the ages. Sodality and Senate at Saint Rose *do* work together. Sometimes the administration does have to step in to settle difficulties, or to decide who is to be in charge of this or that phase of the middle ground, but this is true under any form of student government. Sodality does have the primacy, first elections, first choice of calendar dates, etc., but it must use that position for the good of the entire student body. With this in mind, the Sodality supports all efforts of the Senate. As senators, good sodalists strengthen the Sodality.

Advantages

This dual system assures the development of an apostolic spirit as a result of the prominence given the spiritual; it teaches well the primacy of the spiritual; it expands student government, by doubling it; it gives twice as many students the opportunity to participate

(*Continued on page 175*)

BY SISTER CHARLES MARIE, O.S.F.

Correct English Usage in Primary Grades

MANY PRIMARY GRADE teachers feel that teaching correct usage of English is the task of intermediate and upper grade teachers. They maintain that children at the primary age level are not able to grasp the abstract concepts upon which correct usage is based. This is absolutely true; children at six or seven years of age are not mature enough to understand the structures of grammatical forms; and it would be foolhardy, indeed, to attempt any sort of analysis at this age. But the child at six has already acquired a great many patterns of behavior which he does not understand; in fact, there are very few patterns of behavior which he does understand.

How did the child learn to walk, talk, run, play? He had to be shown; he had to listen; he had to imitate. But he did not have to understand the abstract concept of muscular coordination to be able to walk: that walking consisted of placing one foot alternately before the other and never having both feet off the ground at the same time. When he learned to talk, he did not have to understand that talking involved the exercise of the larynx and voice box all beautifully controlled by the glossopharyngeal nerve. The child learned to say "mother" by listening to his mother, by watching the movement of her lips, by imitating her. This required a great many repetitions, many trials, much drill. But in this way he developed his sense of speech; it was accomplished through repetition and imitation.

From a psychological point of view, this is what is known as habit formation. It is precisely here that teachers have failed because they have not thoroughly understood the process of habit formation.

A Process of Habit Formation

The teacher in the primary grades must regard the teaching of correct usage as a process of habit formation; children must acquire this habit in exactly the same way they learned to walk, talk, run, etc., through repetition and imitation. It must be viewed from its twofold aspect; namely, that of breaking the old habit and establishing the new. The former is effected by disuse and the latter through drills. But these drills must be planned, systematic, spaced. This is all important for, "Only perfect practice can make perfect."

What then are the procedures teachers in the primary grades are to follow to instill habits of correct usage?

First Locate Areas of Weakness

The teacher must first locate the areas of weakness in her class. She must accumulate a list of errors that are most common; from this list she selects several upon which she determines to work. The nature and kind of error should suggest the type of activity or drill exercise that will adequately effect correction. Children in the primary grades readily respond to those exercises that take the form of games. But here the teacher must be cautioned against what might easily be the outcome of activities referred to as games. Therefore, children must at all times know the purpose of the game; as soon as the game becomes a mere sport, it must be discontinued. Suppose the teacher finds the following to be the common errors in her class:

I ain't got no pencil.
They ain't mine.
I seen a accident today.
If I was you, I'd choose him.
It wasn't me.
Them kids are picking on me.

Having located the errors, the teacher now proceeds to draw up drill exercises for each specific problem. They might take up the form of the following:

DRILL I

OBJECTIVES: To teach the correct form, *I haven't any;* to develop an appreciation for correct usage; to provide experiences for oral expression.

MATERIALS: A shopping bag or brief case.

PROCEDURE: Today, children, we are going to play a game that will help us correct some mistakes we are making in English. Some of us are saying, "I ain't got no" when we should say, "I haven't any." It is wrong to say, "I ain't got no pencil." The correct way to say this is, "I haven't any pencil." This game will help us get into the habit of saying this the right way. We'll need a peddler for our game. He will take the shopping bag and pretend he is selling something; let's say he wants to sell apples. He calls from the back of the room, "Fruit for sale, fruit for sale, fruit for sale!" We

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say to the peddler, "Peddler, peddler, stop, stop! We do want to shop!" The peddler stops and we begin to shop. We say to him, "Have you any oranges for sale today?" The peddler answers, "No, I haven't any oranges for sale today." Someone else will ask him, "Have you any peaches for sale today?" The peddler answers again, "No, I haven't any peaches for sale today." We keep on asking him until we guess what he is selling. Then he will say, "Yes, I have apples for sale today." Whoever guesses the right fruit may be peddler for the next game. (Other classifications of things that might be sold are vegetables, baked goods, candy, etc.)

CONCLUSION: Children, what did our game teach us? Yes, we learned to say, "Haven't any" instead of "Ain't got no." What shall we call our game, Dick? "Call it the *Haven't Any Game* because that is what it teaches us to say." Fine! We'll call it the *Haven't Any Game*.

DRILL II

OBJECTIVES: To develop the habit of saying, *They aren't;* to further develop appreciation for correct usage; to stimulate thinking.

MATERIALS: Two objects of some sort: balls, gloves, pencils, etc.

PROCEDURE: How would you like to play a game of hide and seek today, children? I'd like to play it with you because it will help us correct another mistake some of us are making in English. Some of us are saying, "They ain't" when we should say, "They aren't." It is wrong to say, "They ain't in the basket." It is correct to say, "They aren't in the basket." Do you see these two pencils? We shall all put our heads down, close our eyes and go to sleep. While we are asleep, Mary will hide the pencils. Then we shall all wake up and begin to ask Mary where the pencils are? Are we ready? Go to sleep, children. (Mary hides the pencils.) Wake up!

James: Are the pencils in the basket, Mary?
Mary: No, James, they aren't in the basket.
Frank: Are they behind the book case?
Mary: No, Frank, they aren't behind the book case.
Susan: Are they in your pocket?
Mary: No, Susan, they aren't in my pocket.
Joan: Are they in the drawer?
Mary: Yes, Joan, they are in the drawer.

CONCLUSION: Frank, what did our game teach us? It taught us to say, "They aren't" instead of, "They ain't." Shall we call it the *They Aren't Game?* Yes, because that is what it teaches us to say.

DRILL III

OBJECTIVES: To teach the correct form, *I saw;* to provide opportunities for oral expression; to increase powers of observation.

MATERIALS: Large picture of a farm scene.

PROCEDURES: Today, children, we are going to talk about all the things we see in the farm picture. We're going to try to remember what we've seen because I am going to take the picture away and let you tell me what you saw. This picture game will help us get into the habit of saying, "I saw" instead of "I seen." (Discuss the picture). Do you think we've seen everything in the picture? Now we'll put the picture away. John, would you like to tell me what you saw in the picture?

John: I saw a field of yellow corn.
Sue: I saw mother feeding the baby chicks.
Joan: I saw the farmer loading the hay on the wagon.
Pat: I saw Spot chasing the sheep.

CONCLUSION: Did you like this game, Ann? What did our picture game teach us to say, Jim? It taught us to say, "I saw" instead of, "I seen." That's right, Jim. What shall we call our game, Sharon? We can call it the *I Saw Game* because that is what it teaches us to say. Fine! We'll call it the *I Saw Game*.

DRILL IV

OBJECTIVES: To teach the correct form, *If I were;* to continue the development of appreciation for correct usage; to encourage originality.

PROCEDURE: Today on the playground, children, I heard some little children choosing sides for a race. One of the boys said to the captain, "If I was you, I'd choose Jack." It's wrong to say, "If I was you." The correct way to say it is, "If I were you." Let's play a game that will help us get into the habit of saying, "If I were." James, what would you do if you were a pilot?

James: If I were a pilot, I would fly my plane high above the clouds.
John: If I were a pilot, I'd fly a jet plane.
Mark: If I were a pilot, I'd give people rides in my plane.

(Other selections might be, truck driver, nurse, priest, sister, doctor, etc.)

CONCLUSION: Can anyone think of a name for this game? Call it the *If I Were Game* because it helps us get into the habit of saying, "If I were" instead of, "If I was." Did you like this game, Jack? Shall we play it again tomorrow?

DRILL V

OBJECTIVES: To teach the correct form, *It wasn't I;* to provide further experiences for oral expression.

MATERIALS: A pointer or magic wand.

PROCEDURE: Have you heard about the little fairy who used her magic wand to help children get into the habit of using correct English? Well, this is what she does. Mary, do you want to come to the front of the room and close your eyes so that you can't see the fairy? (Fairy flies around the room and taps Mary on the head with magic wand then flies to her seat.) Mary opens her eyes and asks:

Don, did you tap me on the head with the magic wand?

Don: No, Mary, it wasn't I.

Mary: Joan, did you tap me on the head?
Joan: No, Mary, it wasn't I.
Mary: Joseph, did you tap me on the head?
Joe: Yes, Mary, it was I who tapped you on the head.

Joseph now comes to the front of the room. Another fairy is selected and the game goes on as before.

CONCLUSION: Did you like the fairy game, Alice? What good English habit did it teach you, Beth? It taught me to say, "It wasn't I." Can you think of a good name for our new game? We shall call it the *It Wasn't I Game* because that is our new English habit.

DRILL VI

OBJECTIVES: To teach forms, *Those apples, those boys, those balls,* etc.; to stimulate thought; to strengthen retention; to provide experiences for oral expression.

MATERIALS: Toy soldier, balls, apples, blocks, etc.

PROCEDURE: Children, do you see all the things I have on my desk? Can you name them, Harry? Today we are going to learn the good English habit of saying, "Those soldiers, those balls, those apples" instead of "Them soldiers, them balls and them apples." Remember, we must begin our sentence with the word "those." Would you like to start, James?

James: Those toy soldiers are wearing brown uniforms.
Susan: Those apples would make good pie.
Jane: Those balls can bounce.
Frank: Those apples make me hungry.

Now let us change the rule and put the word "those" in another place. Do you think you can put "those" in another place, Jane?

Jane: I would like to see those soldiers march.
Bob: May I have those apples for our party?
Fran: I could build a bridge with those blocks.

CONCLUSION: What good English habit did our game teach us today, Fran? We learned to say, "those apples" instead of "them apples." Can you give our new game a name, Flo? I think we ought to call it *The Those Game* because those is the important word. That's right, Flo. We'll call it *The Those Game.*

Drill Exercises, Powerful Techniques

Drill exercises such as these are powerful techniques in habit formation. They provide proper motivation; the element of interest looms high; repetition and imitation are emphasized. The teacher can be sure she is employing all the laws of habit formation; she can be reasonably sure her children will develop habits of correct usage. It is to be understood that these exercises should be repeated until the habits have been established.

The importance of establishing habits of correct usage at the primary level cannot be overestimated. Psychologists tell us that habits formed in early childhood are the basis for later adult habits. The following incident will bear evidence of this truth.

Miss Gordon: William, please bring me a few pencils from the box on the windowsill.
William: (Looking into the box.) There ain't no pencils here, Miss Gordon.
Miss Gordon: William! There ain't no pencils here!
William: I'm sorry. There aren't any pencils here, Miss Gordon.
Miss Gordon: Thank you, William. Perhaps you'll find some in the box in the cupboard.
William: (At the cupboard.) There ain't none here neither.

William is a junior high school student. He understands the abstract concepts upon which correct usage is based. But William did not acquire the habit of correct usage in the formative years at the primary level.

Student Loyalty Oath?—*No!*

(*Continued from page 135*)

sors and the Association of American Colleges have stated their opposition to it. The Reverend Michael P. Walsh, S.J., President of Boston College, appeared as spokesman for the latter organization at hearings which were held on the bill to repeal this provision from the Act. He stated the views of the Commission on Legislation of the Association of American Colleges in the following words:

> The Commission's own considered judgment is that the disclaimer affidavit required is counter to the spirit of the act as expressed in title I and would, in fact, militate against "discovery and development of new principles, new techniques, and new knowledge," creating apprehension and timorousness on college and university campuses. It feels that the real security of our country lies in the maintenance of freedom in spirit as well as in fact, and that democracy depends upon faith in the individual, trust in one another, the presumption of non-guilt until proved otherwise, and belief in debate to reveal error. . . .

The position of Father Walsh and the American Association of Colleges was substantially similar to that taken by other distinguished educators who testified before our Committee. The Secretary of Health, Education, and Welfare, speaking for the Administration also strongly urged the repeal of this provision.

None of us desires to see our nation subverted by disloyal persons. None of us wishes to see our traditionally free educational system controlled nor do we desire the creation of tension between the Government and the educational community. I believe that the disclaimer oath requirement in the National Defense Education Act can contribute little or nothing to the elimination of subversives and has demonstrably weakened the effectiveness of the program.

Teacher to Teacher ...in Brief

Three Famous British Catholic Schools Celebrate Centenaries

By Michael Derrick

CENTENARIES are being kept this summer at three famous Roman Catholic boarding-schools in England.

Oratory School, now occupying a mellow and gracious house in Oxfordshire, was founded in Birmingham just 100 years ago by John Henry Newman, the future Cardinal.

In the same year, 1859, the English Benedictines took possession of Belmont Abbey, near Hereford, where Belmont Abbey School now flourishes.

The third celebration this year is a Tercentenary. It is 300 years since the English Dominicans took over the Priory of Bornhem, near Malines, in what is now Belgium, where they opened the school for boys which they now conduct in England, at Laxton in Northamptonshire.

Each of these three schools has its own distinctive character, representing three different traditions in Catholic education in England.

A "Catholic Eton"

Oratory School was founded for boys who would have been sent to schools like Eton if their parents had not been received into the Catholic Church, and who wanted some sort of "Catholic Eton."

At that time the old Catholic land-owning families, who had preserved their religion continuously through the centuries which followed the Reformation, had long been accustomed to live somewhat outside the main stream of the national life. They were even happier to do so, taking no interest in public affairs and living for the most part quietly on their estates, content to send their sons to schools of which the primary purpose was the preparation of boys for the priesthood.

Not so the mid-nineteenth century converts of the Oxford Movement of which Newman was the leader. They wanted to send their sons to a Catholic school which would be comparable to the schools attended by the sons of their non-Catholic friends. Oratory School was the result.

Belmont and Laxton, on the other hand, are schools in the special traditions of the two great religious Orders which conduct them, the Benedictines and the Dominicans.

Newman was never, himself, headmaster of the school he founded, but he lived until his death in 1890 in the adjacent Oratory and it was his influence that dominated the school. He used to teach the boys Latin, to help in the production of Latin plays, and to distribute the annual prizes. It was never a very large school, and until his last years he took a personal interest in each boy.

Among many well-known men who were boys at the Oratory School in Newman's lifetime was the writer, historian and poet Hilaire Belloc. Another, Father Denis Sheil, is still living as a priest at the Birmingham Oratory. Now 94 and the oldest Catholic priest in England, Father Sheil kept the 70th anniversary of his ordination to the priesthood on Easter Monday this year. The Apostolic Delegate, Archbishop Gerald P. O'Hara, was

An editor on the London *Tablet*, Michael Derrick is also a scriptwriter for the British Broadcasting Corporation, a member of the Bureau of the International Federation of Catholic Journalists, and chairman of London's Challoner Club. He has had several books published, including *Eastern Catholics Under Soviet Rule* and his translation of a life of Pope Pius XII. He is a member of the Council of the Sword of the Spirit Movement.

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Teacher to Teacher—In Brief

(*Continued from page 153*)

among those who attended his Mass of thanksgiving.

A Benedictine Foundation

Belmont is one of the six abbeys of the English Benedictine Congregation, all six of which have schools attached to them. In addition, the Congregation includes a number of priories which similarly have boys' schools. The abbey schools are for older boys, the priory schools for smaller boys.

Largest and best-known of the schools of the English Benedictines are those at Downside in Somerset and Ampleforth in Yorkshire. Douai Abbey School, in Berkshire, still bears the name of a town in Northern France that is famous in the history of the Catholic Church. Today the School has a great reputation for Rugby football. Its team recently won the annual seven-a-side Rugby football tournament in which the strongest school sides from all over the United Kingdom compete.

St. Benedict's School and Abbey at Fort Augustus, Invernesshire in Scotland, is magnificently situated at the head of Loch Ness, the lake reputedly inhabited by the Loch Ness Monster. Ealing Abbey School, in London, is the only one of these six which is not a boarding-school but a day-school.

It was only in 1920 that Belmont received the status of an abbey. From its foundation a hundred years ago it served, with the status of a priory, as the common novitiate for all the monasteries of the English Benedictine Congregation. But since 1920 all these have had their separate novitiates. Belmont Abbey School was opened in 1926.

For more than half a century, from 1863 to 1916, the magnificent abbey church at Belmont was the cathedral of the diocese of Newport, which now no longer exists, but which, after the restoration of the Hierarchy in 1850, included the whole of Wales.

A Papal Wish Fulfilled

Pope Pius IX, when he restored the Hierarchy, expressed the wish that in at least one diocese there should be a Benedictine cathedral priory with a monastic chapter, such as had been frequently found in medieval England.

This wish was fulfilled at Belmont. The first three Bishops of Newport in the restored Hierarchy were Benedictine monks who lived there and monks formed the cathedral chapter. Until the opening of Westminster Cathedral in 1903 Belmont was the only cathedral in England where the whole of the Divine Office was sung daily. The abbey church ceased to be a cathedral in 1916 when the Archdiocese of Cardiff was created, and now it is used by the boys of the Abbey School.

Blackfriars School, of the Dominicans, at Laxton, the third scene of this year's celebrations, has occupied its present home since 1924. For more than a hundred years this school conducted by English Do-

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All this jibes with reports from many grade schools around the nation where music making is used to stimulate learning.

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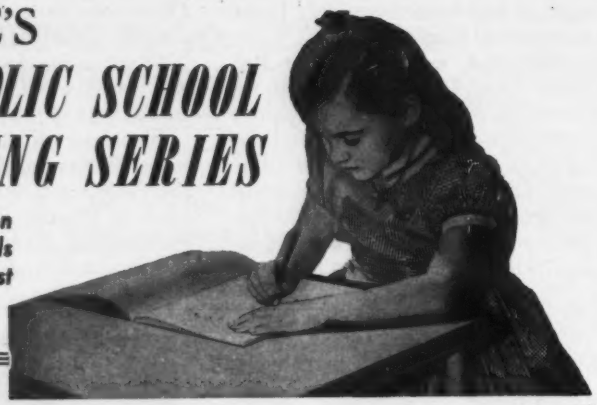


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Teacher to Teacher—In Brief

(*Continued from preceding page*)

minican Fathers was situated at Bornhem in France from its foundation in 1659 until the French Revolution.

Then the Fathers returned to England, and, after various adventures, they re-opened their school at Hinckley, near Leicester, in 1820. It was there for 70 years; then it spent nearly 30 years at Hawkesyard Priory, Staffordshire, today a Dominican House of Studies, before settling at Laxton.

These three schools are all fee paying boarding-schools, but they are all quite different in character, illustrating the great diversity that is to be found, in Britain as elsewhere, within the unity of the Catholic faith.

GROWING PAINS in a California School

By Sister M. Roberta, O.S.B.

WE TALK AND READ about Catholic Action, but nowhere have I seen it worked out to a fine detail as in this parish.

Sacred Heart parish, Covina, California, is still in the making. Currently, the new church is under construction. In late summer it is due to be ready for services. The school which has an enrollment of some 820 children has been under gradual construction, wing by wing, until this year, when the final addition was completed. This fall the enrollment will reach its peak with a final 900 mark. The number of children attending public schools is almost parallel with this count. Our "waiting list" is past calculation. The CCD made up of volunteer workers, men and women of the parish, is doing a tremendous job preparing these children for First Communion, Confirmation, and giving religious instruction in general every Saturday morning and week-day evenings. Our two school busses go out each Saturday

Sister M. Roberta teaches grade seven at Sacred Heart School, Covina, Calif. Her teaching experience includes all grades from one to twelve. Besides serving as librarian at her Priory, she is organizing the library for the new high school to be built. She has a master's degree in library science.

morning and bring in a great many of these boys and girls who are not able to attend our parochial school.

Last September when school opened the new arcade was under construction. We were one room short, fifty children too many. We literally tossed coins to see who would be the lucky individual to organize her class in the pastor's new three-door garage. The lot fell to grade seven, room fifteen. This experience in the garage is worth sharing. If for nothing else, it can serve as a comforting thought to anyone facing something similar in this day of educational expansion.

Sense of Humor Needed

Anyone acquainted with the southern California climate knows how hot it can be in late summer and early fall. Some days the smog coupled with the heat, together with the drilling, the buzz saw just outside our door, the hammering and tarring brought the tears to our eyes, and produced a situation that called for a sense of humor, because we learned to laugh, and we also learned to listen intently. The reason is obvious.

Came the morning when we were confronted with huge derricks, cranes, and cement mixers—the roof of the church was being poured. The yard was crammed with men, cars and equipment, and more noise. We promptly betook ourselves to the school auditorium where we spent the day using the kneelers for seats and the chairs for desks. Our school auditorium serves as a temporary church, among other things.

Since we were approximately a half block from the school drinking facilities, we improvised with canteens and thermos bottles. This fulfilled our needs for drinking and cooling off between times until one day some of the boys conceived the idea of having a contest to determine who could take the "biggest mouthful" and "squirt the farthest." Thereafter we offered our thirst for the "conversion of sinners."

Since we had no electricity, there was no alternative but to keep the doors wide open for light and ventilation, plenty of it. This offered an "all day open" invitation to the neighbors' animals, cats, dogs, mice, and last but not least, ants. The children's lunches were invaded with swarms of ants. We solved this problem by using the wrap hangers for lunch hangers. It was a unique sight.

In late November when the "sunny" California days turned to the inevitable dark days, and the warm weather became chilly and damp, we shivered and shook. By that time our new room was rapidly nearing completion; the men were working overtime to help us. To warm us up a bit, for two and a half days we occupied the ladies' school kitchen. We were arranged around the center kitchen range, the sink and drain boards, and the electric dish washing machine. The afternoon of the second day, we had an enforced holiday because the ladies needed their kitchen for an altar society meeting with the usual re-

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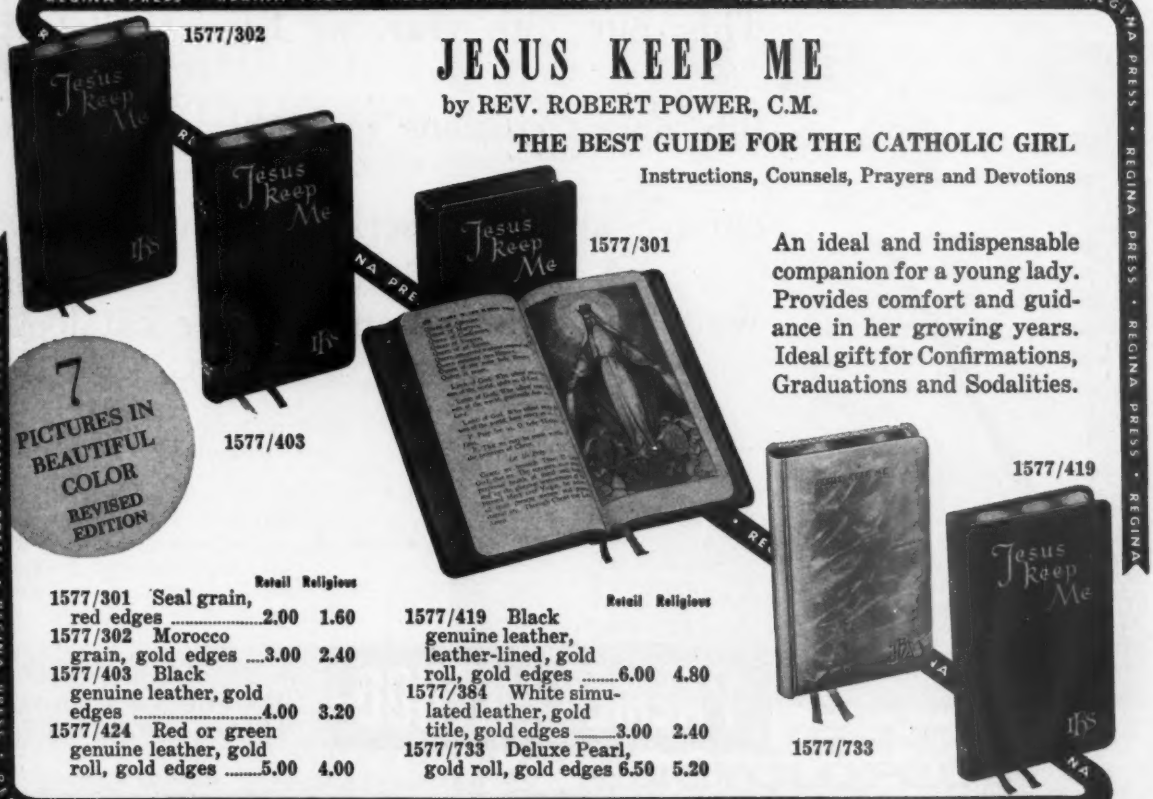
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Teacher to Teacher—In Brief

(*Continued from page 157*)

freshments. The following day one of the boys discovered the pilot light on the range and helpfully reached over to demonstrate to the others how it worked. That did it. Next morning we marched back to the garage with all our equipment and there we remained until the first week in December when our room was ready to receive us.

I am sure we all profited from the experience; certainly we lost no time in our studies. Even now in our "last word" 1959 model classroom, occasionally someone will remark, "We had that in *our* garage."

We had a number of things to relearn when we returned to society. We had to respond to bells; in the garage we were on our own. We also learned to respect the rights of several hundred children. When one of the boys stepped on the toes of another, accidentally or otherwise, he was promptly reported to the office. The offended one did not know the name of the culprit, but he did know that "it was one of the kids who used to be in the barn."

It took quite a while for the student body to become adjusted to us, and we to them, but we have finally come into our own. We are now accepted, and we feel that we "belong."

NEED for CREATIVE DRAMATICS in Our Classrooms

By Miss Maureen Kerrigan

PERHAPS MANY OF US have experienced a feeling of inadequacy in a situation to which we have not been able to respond properly. We have had thoughts which we could not communicate to others the way we wished. Our potentiality was never realized. This is an irritating problem of many adults. A lack of self-confidence makes it impossible for them to utilize their creative ability in practical situations.

At first glance, one might think this is a generalization. In a way, it may be. True there are many people who rarely face a problem of this type. Nevertheless, if we think for a moment we shall recall situations in which we have not voiced our ideas because we, ourselves, thought them to be insignificant, irrelevant, or immature.

Miss Kerrigan is a product of Catholic parochial schools. She is majoring in elementary education in the school of education, St. John's University, Jamaica, N.Y. She is also a teacher in the vacation playgrounds and an after-school center for the New York City Board of Education.

Opportunities for Expression

Where does the basis for this lie? It may be traced back to childhood. As youngsters, many have not enjoyed the proper atmosphere for creativity. In some cases, their educational background has stifled, not stimulated creative thought. As the years passed however, educators, being more aware of the psychological motivations of people, have made learning more of a creative process. The school has become more conducive to creative thinking and more opportunities for expression of this creativity have been provided.

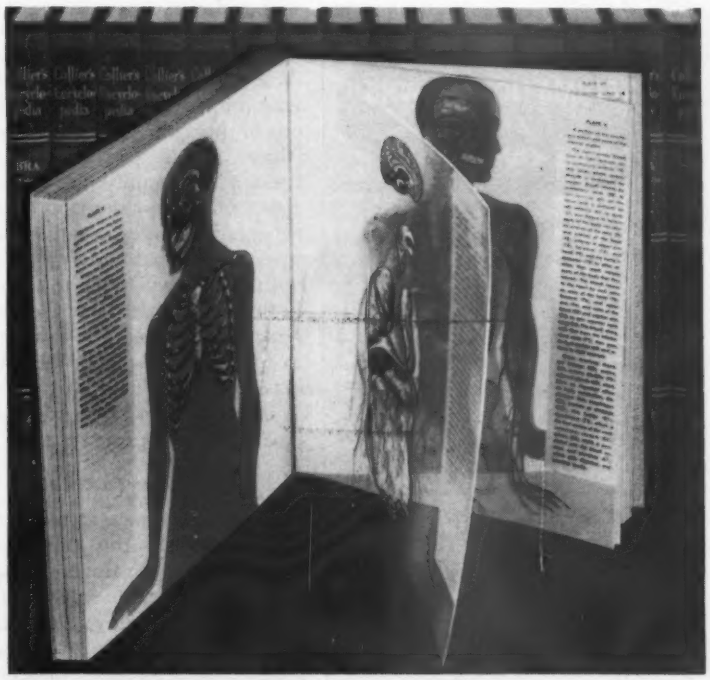
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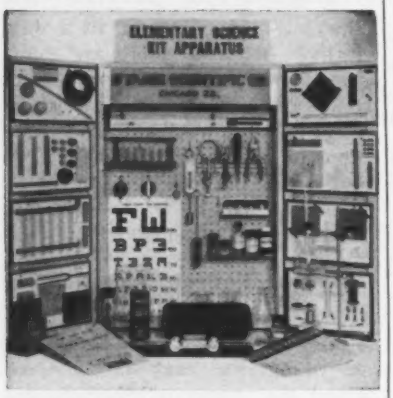
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Teacher to Teacher—In Brief

(*Continued from preceding page*)

teacher should introduce in this regard is creative dramatics. It is true that many teachers are reviving this unique activity; however, others still tend to overlook its value. They do not realize this activity should begin in the primary grades. Children at this age interpret life situations and they are capable of expressing themselves regarding their individual reactions. Thus they are ready to participate in creative drama. They may be introduced to a meaningful situation and then encouraged to express these personal reactions by their own dialogue and actions. The teacher may use a story, a poem, a recording, or a timely unit situation. No matter which type is chosen, the reactions of the class should be characterized by spontaneity rather than memorization.

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Because of this, we can visualize the value of creative drama to the development of each individual child. Each child will be convinced that self-expression is worth while and personally satisfying. This way of thinking about himself will undoubtedly make a difference in the way the child regards himself later on in life. He has been both a "doer" and a "receiver." He has been a community fire-chief in a classroom production and his group accepted his interpretation. He has seen a classmate identify himself with Tom Sawyer and he has shared in this experience as a member of a receptive audience. A child guided in this manner will be able to use his creative ability on higher levels. This is an important goal of the creative drama program.

Avoid Re-Interpretation

The teacher may, at times, find it difficult to allow this great freedom of expression. A sincere desire to promote favorable attitudes and abilities may result in a certain dissatisfaction with the children's responses. He may feel it necessary to re-interpret the situation. This should be avoided if possible. After the initial motivation has been provided, the teacher should take a less active role. When the dramatic

(*Continued on page 176*)

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Book Reviews

People — Places — Ideas — Things. Edited by Grigson & Gibbs-Smith (Published in the United States by Hawthorn Books, New York City 11, N. Y., four volumes: 1738 pages; price $27.95).

This is an exquisite and strikingly different package of charming erudition. And that is no exaggeration. These four books have to be examined to be appreciated, and we don't hesitate to urge anyone interested in a sparkling example of the writer's, researcher's, and printer's arts to beg or borrow a set. Or even to buy it.

As the four titles indicate, their range includes virtually everything one has a right to expect to find in a respectable encyclopedia. But with this notable difference: these books radiate learning that is never dull or stuffy. In a sense, they go on where an encyclopedia leaves off. Or better, they give information about ideas, people, places, and things which a mere encyclopedia would consider too diverting but which the average person (from twelve to seven times twelve) learns with mixed delight and wonder. One is puzzled why he hasn't elsewhere heard of such absorbing facts about the world, its products, and its ruling ideas. A wealth of anecdote and example accompanies each topic treated.

The volume on *Ideas* runs from "the Absolute" to "Yoga." Pointed and informative treatments on such varied subjects as "cold war," "tyranny of the machine," "science is the new religion," "Utopia," prove convincingly the dominating role played in the drama of human experience by human thought. The volume *Things* tells about "objects devised by man's genius which are the measure of his civilization." The fascinating history of such ordinary articles as fountain pens, fire-engines, and soap; of such extraordinary things as maypoles and wigs, fills in those many areas of ignorance we must all confess.

The volume *People* is devoted to the life stories and the influence of the "good, bad, great, and eccentric who illustrate the admirable diversity of man." Poets, painters, soldiers, saints, kings, and scores of others march across the pages in a glittering pageantry of human comedy and human tragedy. The volume *Places* is a magic carpet journeying in real space and time, touching down on places both familiar and exotic—places which have "delighted, intrigued, and intimated men." The descriptive detail gives the very feeling of a place. Acre of the Crusaders, for example, has a harbor now silted up and its sea wall is pitted and scarred by gunfire, but you sense the ancient glory of Richard Coeur-de-Lion as you walk down the decaying streets. Lhasa, capital of Tibet, no longer seems remote when you learn about its strangely-blended people, its mild policemen, and its teeming bazaars.

These four gorgeous books were produced in England. Their style is consistently brittle and communicative and critical. The illustrations, many of them in full color, are simply superb and do much to illumine the text. The covers are elegant with the motif of the respective volume; they compel a casual handler to seek out the treasure trove that lies within.

Some of the treatments on Catholic subjects are not entirely satisfactory from a Catholic point of view. But one should not have to find out about his religion from a neutral source. We have our own for that. But nothing really offensive appears and generally speaking the accuracy of the explanations is in line with the rest of the set.

For sheer delight and congenial instruction on a vast panoply of subjects, it would be difficult to improve on this package of four contained in a sturdy, illustrated casing.

Rev. Aidan M. Carr, O.F.M. Conv.
Associate Editor, the *Homiletic and Pastoral Review*

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Black Robe Peacemaker—Pierre De Smet. By J. G. E. Hopkins (P. J. Kenedy & Sons, New York, pages 188; price $2.50).

This story of the Jesuit padre who accompanied the earliest Mountain Men across the Continental Divide is told with admirable scholarship. Although written for young teenagers, it is a very acceptable biography of De Smet, complete with index, a rare and even unnecessary item in a book designed exclusively for children.

The scholarship no doubt reflects the orientation of Kenedy's American Background Books. It is also the result of their choice of authors. Mr. Hopkins is poet, editor, and educator—formerly the head of Notre Dame College's English department.

Whether such scholarship necessarily means a sacrifice of action, we are not sure. But it certainly invites it, as this book shows. We think the book's natural audience (if we may twist a term) will enjoy most such incidents as the Black Robe's attack on illegal whiskey kegs, than its careful delineation of his many paths and of his patient dealings with the Indians.

History is not a successful means to acquaint children with admirable characters. But the thrilling events of the past are sufficient to acquaint children with history.

There are fortunately enough of these in Mr. Hopkins' book to maintain interest. Children's books, however, if they are not going to seem pallid alongside the highly dramatic offerings of television, are going to have to stress action.

This biography would be an excellent gift for a child, especially the more serious type of child. And as we have said it would not be out of place on any historian's shelves.

The Black Robe (and Brown Robe) was as much a part of the West's turbulent beginning as the war-painted brave and the gun-slinging desperado. Books like Mr. Hopkins' help to make known that fact, too often buried because of the true human interest of even the worst of the West's wild characters.

FRANK MORRISS

Goldsmith, **She Stoops To Conquer;** Sheridan, **The Rivals** and **The School for Scandal;** Congreve, **The Way of the World.** Barron's Educational Series, 65¢ each. Paper-back editions).

These four plays are among the six first issues in Barron's Educational Series' new group, "Theatre Classics for the Modern Reader." Wilde's *The Importance of Being Earnest* and Ben Jonson's *Volpone* are scheduled to appear shortly.

The quality of the plays and their stature in our literature need no comment here; has recognized dramatic performances of high quality they are indispensable works in any serious study of the English dramatic tradition. And the study of one or several of these plays is surely desirable in any college course that would purport to "survey" English literature.

Beyond the quality of the plays themselves is the fact that these Barron's editions are extraordinarily well done in every detail. The typography is excellent; readability has obviously been the prime concern of Stephan Salter who designed the books. Unlike some cheap paper-back editions, these books are sturdily bound and give evidence of no leanings toward disintegration after one reading. Each volume includes a number of imaginative pen and ink sketches of scenes and characters.

But to this reviewer, the introductions seem the best done parts of the books. They are written to expose and emphasize the contemporary qualities of the plays. Each is written to show the reader that this literary effort has relevance to the condition of being alive in the modern world and if it did not have this relevance its study would be largely meaningless. The following is from the introduction to *She Stoops To Conquer:*

> "But viewed from within, the Restoration age, with its carefully knotted silken cravats and satin waistcoats, is not so far distant. In its philosophical outlook, it is no further away than the rebellious, agitated, iconoclastic, defiant decade of the Twenties. The young men of both periods were a Lost Generation, the Restoration young men being more "gay" than "sad." . . . The nocturnal spectacle of Sir Thomas Ogle, Wilmot, the young earl of Rochester (in some ways a titled prototype of Scott-Fitzgerald), and the earl of Dorset brawlingly drunk on the tavern balcony at Oxford Kate's of London, haranguing a motley multitude in the street below and irreverently laughing at everything except bottle and boudoir, is not so far removed from the flippancies and orgies of the expatriates of the Twenties in Paris and along the Riviera, and in the speak-easy belt at home."

Such an approach as this would alone justify a strong recommendation for the series.

It has been some time since this reviewer has been so enthusiastic about a new series of English classics. But I strongly urge all who teach English literature to familiarize themselves with Barron's

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LEO J. HERTZEL

Trigonometry. By Dorothy Rees and Paul K. Rees (Prentice-Hall, Inc., Englewood Cliffs, N. J.; pages 318; price $3.96).

The authors have included in their textbook the customary topics in plane trigonometry. In addition, the last two chapters introduce the student to complex numbers and spherical trigonometry.

There is a tendency in curriculum construction to play down the paper-and-pencil computational work in trigonometry in order to emphasize the analytical aspects of the subject. In this regard, the authors state in the preface that they have leaned toward the analytical aspects, since that is the part of trigonometry that mathematicians and other scientists need later.

The authors have made a worthy effort to grade the exercises according to type and level of difficulty. Each chapter contains a section of review exercises and a self-testing program. These items help the student to measure his progress throughout the course.

Teachers will find this book comparable to the standard trigonometry textbooks.

ROBERT TREANOR

Coordinator of Student Teaching, College of Mount Saint Vincent, New York, N. Y.

What Is the Bible? By Henri Daniel-Rops (Vol. 60 Twentieth Century Encyclopedia of Catholicism) (Hawthorn Books, Inc., N. Y.; pages 128; price $2.95).

Anyone who is engaged in the teaching of Sacred Scripture is immediately confronted with the paucity of good books available to meet his specific needs. More particularly, if this teaching be intended for the novice in biblical studies, the problem becomes even greater. However, with the publication of this present series of biblical studies I feel certain such instructors will find ample material to draw upon.

The volume in question is but one of fourteen books on Sacred Scripture to appear as part of the monumental work, "Twentieth Century Encyclopedia of Catholicism," under the editorship of Henri Daniel-Rops, the brilliant French scholar and member of the Academie Francaise.

The genius of the book lies in the fact that it meets the demands of basic scholarship and at the same time presents the material with a simplicity adaptable to the most uninitiated. It manages to integrate every essential concerning the nature of the bible including such topics as: biblical manuscripts; translations and versions; the for-



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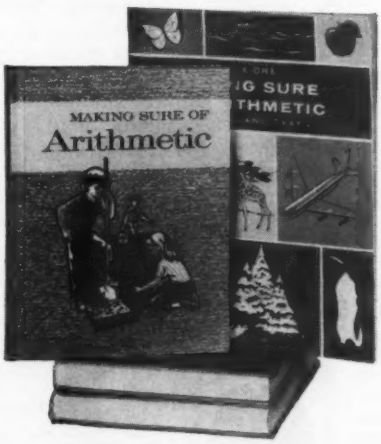
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mation of the Canon; biblical inspiration; the relation of the bible to archeology, science, literary genres, history, etc.; the senses of sacred scripture; and a brilliant digest of the purposes of the major divisions of the Old and New Testaments.

One might think that so much material would require a very heavy and formidable tome. However, Mr. Daniel-Rops has succeeded in encompassing a breathtaking array of subject-matter, including all the essentials for an introductory course in Sacred Scripture, into some 117 pages. In doing so he had the reader always in mind. The text is readable and understandable. What is more important, it accomplishes the integration of so many disparate topics into a meaningful whole.

The digestion of matter that the author effects allows the teacher to enlarge upon the same with his own lectures and allied reading assignments and provides a clear outline for an introductory course. An instance of this might be cited from his treatment of the senses of sacred scripture:

> An example will make clear what is to be understood by the three senses of the Bible. Let us look at a passage in Numbers (21.9): "Moses made a brazen serpent and set it up on a post, and if anyone was bitten he looked at the serpent and was saved." In the *Literal* sense, that means that the events really happened historically as the words relate. When St. John gives us to understand (3; 14–55) that the serpent represented Christ raised up on the cross, we are dealing with a spiritual or allegorical sense. Finally, when Philo of Alexandria writes that the serpent—Eve's serpent—represents pleasure, and that the soul, bitten by it, must turn its eyes to the serpent of Moses to recover health and life, he is using an accommodation.

What could be more simple and direct and yet, completely illustrative of the various senses to be explained! What teacher could not with ease enlarge upon these examples with more exact definitions and other illustrations? It is this clarity and yet, technical exactness which gives so much depth and richness to this small book.

Another excellent feature of the work is that it weaves the rather technical material encountered in an introductory biblical course into a framework of an historical context of biblical times. This is especially helpful to the younger mind that needs something more tangible to latch upon than mere abstract terms and notions. It also imperceptibly inculcates the historical background necessary for an understanding of the scriptures.

But never does the author lose sight of the final purpose of biblical studies. He continues to lead the reader to the sacred text itself, and counsels that the reading and study of Scripture will bear fruit only if one through a prayerful attitude makes himself, in Claudel's words, "accessible to the divine Whisper." Moreover, from start to finish the author insists on the place of the Bible within the network of the infallible magisterium of the Church.

All of these reasons would move any reviewer to praise without restriction the present volume. More than that, as an instructor in scripture studies, the reviewer appreciates the many difficulties in finding a text suitable for students with little solid theological background. The present volume, he feels, answers a long-awaited need and thinks that this book can be employed with great profit by either a high school or college teacher in presenting an introductory course in Sacred Scripture.

Rev. Edward M. Cook, C.M.
St. John's University, Jamaica, N. Y.

Teaching Science in Today's Secondary Schools. By Walter A. Thurber and Alfred T. Collette (Allyn and Bacon, Boston; pages 640; price $6.75).

A modern and practical text for a science methods course, this book can also be a "refresher" and an inspiration for in-service teachers. The authors are conservative in their recommendations and conscious of the important role of science courses in the educational program of a democracy.

The central theme of the book finds its expression in the authors' broad view of today's problem, namely the need of more scientists for basic research: "Many basic attitudes towards scientific work must be changed in the entire population. In light of the current trend in international affairs, this problem is one of the most pressing in American education."

The authors' treatment of science teaching methods and techniques is comprehensive, thorough, interesting, and permeated with a sound philosophy. On the whole the book seems adaptable to meet the needs of science teachers in the variety of situations they may encounter. Included are many and practical approaches to the problem of providing for individual differences in



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a democratic way. Thurber and Collette, experienced science educators, understand the physiology and psychology of the secondary school adolescent and gear their teaching techniques to meet these needs. The pupil, rather than the subject matter, is their first concern.

Chapters are independent of each other and may be used in any order. The content is organized into five parts. Part I deals with how pupils learn and what the science program has to offer them. Part II includes techniques: demonstrations, audio-visual aids, experiments, field trips, texts, and tests. Part III is concerned with lesson planning and Part IV with program enrichment through reading, projects, clubs, fairs, and using mathematics realistically. Part V offers suggestions for the professional enrichment of the teacher.

Noteworthy features of this book include annotated lists of films and filmstrips; sources of science equipment and supplies; a listing of available free and inexpensive science materials and recommended books for the science library. Up-to-date readings and suggested activities at the end of each chapter will be of value to the teacher and students who use the book as a text or as a reference. A feature which particularly appealed to the reviewer is the inclusion of numerous "case-studies" used to illustrate real teacher-pupil relationships and classroom situations.

SISTER DENISE EBY
Saint Joseph College, Emmitsburg, Md.

Our Review Table

A considerable number of Doubleday's valuable and interesting Image Books have recently been issued. All are paperbacked; their prices vary. Among them:

The Pillar of Fire. By Karl Stern (Image Books, Garden City, N.Y. pages 278; price 85¢)

A modern psychiatrist's personal story of his life and spiritual voyage to Catholoicism.

This Is the Mass. By Henri Daniel-Rops. With an introduction by Bishop Sheen. Photographs by Karsh. (Image Books, Garden City, N.Y.; pages 191; price 95¢)

This is the first Image Book with illustrations. Here they are black and white photographs. While they are effective many readers will miss the superb colored photos of the original hard bound book.

What's new for teachers?

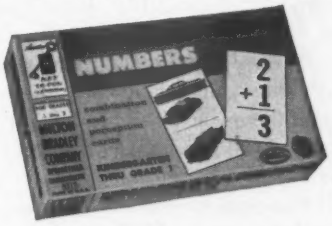


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TV INTRODUCES RUSSIAN AT ST. JOHN'S

By Irene Zebrowski, 99 Whitney Avenue, Floral Park, N. Y.

THERE IS MUCH we know about Russia but much more to learn. One way of doing this is by learning the Russian language, and in view of its growing importance, many colleges and universities have added courses in the language to their curriculum. These have been taken mainly by history, political science, or foreign service students, or military men, who have a practical need for Russian.

Until recently this has been the only way to study Russian, except by resort to private lessons. But to whom was it available? How many people can read and write Russian? And equally important, how many people can *speak* Russian? Many of these courses have been the typical language lesson whereby you are taught the mechanics of it only. What out of this is retained? Who can put the results of their work to good use?

It is a well-known truth among educators that you learn by doing, by being interested in the subject matter, and by having some end in view. In the Russian class, as in any other, this is important. The student, whoever he or she may be, cannot learn the language simply by studying vocabulary and sentence structure in isolation. He must learn how to write and converse with meaningful material. In each step of the way, he must have the ends of the course in view and his own particular interest as well. Each new thing should be taught as a step leading to the next higher one, and each as a part of a meaningful whole. In this way he will be motivated from past experience and by knowing what is to come—all of which will be beneficial to him as an individual.

In conjunction with the present need and emphasis on foreign languages, and especially Russian, St. John's University is now offering a one-year course in "Basic Russian." It is a beginner's course on the college level, directed toward college students, but with a much broader scope. Besides the campus sessions, these bi-weekly classes are televised by the Metropolitan Educational Television Association (META) every Tuesday and Thursday from 3 to 4 p.m. over channel 11. This course is designed to provide a working knowledge of the essentials of Russian grammar and reading comprehension. Those students who successfully complete both parts of the course receive four credits. In addition to this, it is open to anyone who wishes to turn his television set on. High school students and members of the general public may audit the course and receive a certificate providing they also attend the campus sessions. In this way anyone who is interested can begin studying Russian at home.

The Televised Class

The "televised class" consists of five students, each there for a different reason. One is working on her doctorate in art history and needs Russian for her research. Another is an army reserve officer who believes that Russian is a "must" for military men. A third student is an actor who wants to do Russian plays. Another is studying it for the intellectual stimulation, and the last is a free lance writer who plans to visit Russia. Each student has his own purpose for taking the course, and each one works hard at doing about four hours of homework a week. They, as well as the many home students, are working seriously. At the end of the course, according to their instructor, Katherine Alexeieff, they will be able to read Russian newspapers



Miss Irene Zebrowski is a teacher-to-be who is working for her degree in education at St. John's University, Jamaica, Long Island, N.Y.

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Part 2: A Little Girl Named Mary Ann
Part 3: John and His Friends

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Part 3: At Home in Nazareth

THE STORY OF GOD'S GOODNESS
Part 1: God Made the Angels
Part 2: God Made the World
Part 3: God Made the People

THE STORY OF GOD'S LOVE
Part 1: Adam's Sin
Part 2: God's Promise
Part 3: Our Redemption

THE BEST PRESENT FOR GOD
Part 1: Big Brother Makes up for David
Part 2: Jesus Makes up for Adam
Part 3: The Mass Makes Up for Us All

THE STORY OF GOD'S MERCY
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Part 1: God Promises Living Bread
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Elsewhere in this issue is published the Catholic Audio Visual Educators (CAVE) evaluations of this series.

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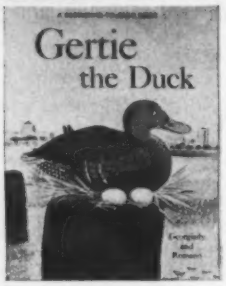
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and journals and converse at least adequately with a native Russian.

Estimated 5000 Pupils

For a one-year beginner's course, Miss Alexeieff is accomplishing a great deal, especially considering the nature of the material. Any foreign language will be entirely new to most of the students, and this class consists of an estimated five thousand. They have never seen anything written in Russian and, therefore, have no idea how it looks (the first surprise comes when you tune in and see the words in print for the first time). Some can distinguish the sound of it from other Slavic languages but it is far less familiar to the ear than the standard high school and college languages. The instructor, therefore, has started from scratch and is moving quickly toward her ends.

Proving Popular

Russian is not an easy language to learn so no one can expect the course to be easy. It is every bit as tough as any college course but it is proving to be very popular—those who are taking it knew it would be hard but are enthusiastic students. At least three thousand new textbooks were sold in the metropolitan area at the opening of the past school year. This is an encouraging sign and evidence of the fact that the course has had some impact upon the television audience.

A typical Basic Russian class begins with the review of expressions, such as, "how are you?" "I am feeling fine." "I have a cold," and so forth. After such conversation for several minutes, correction of any mistakes, the homework is corrected. This is all done orally with the studio students correcting their work and explaining the answers. These are textbook assignments on different grammar aspects and the language usage, including plurals, syntax, cases, and particular parts of speech. The work is all covered in actual context with explanations and clarifications as the need arises rather than as memorizing isolated declensions and rules. After each part of the homework has been covered, the class goes back over it, reading the corrected version and translating it. The home audience is expected to participate in this activity. The instructor places the answers on the board for all to see.

Section Devoted to Grammar

The next section of the class is devoted to grammar. Something that came up in the assignment might be gone over, other work reviewed, or new material introduced. For those who are regular students, this is a continuation of what they have been learning; for anyone else who may have turned in, it is learning *some* aspect of Russian. During one class that I observed, adjectives were taught—these extremely varied. The students were already familiar with them and were then learning "hard adjectives," how to distinguish them, the rules concerned, and their accents. Since it was not

all new material, this was a review for them as well as learning something new, namely, the differences between them.

Procedure Results from Suggestions

This is followed by a vocabulary test given orally to the studio and home students. Then new vocabulary is learned. The instructor says the word in Russian, it is shown on the screen and the viewers pronounce it. Then the studio class translates it. The procedure is the result of suggestions from the television audience. Since it is an experimental and pacesetting program, it is open to suggestions from anyone. In this way the class is conducted for everyone's interest and benefit. It is flexible enough in its procedures to satisfy the students' needs. Having such an enormous regular attendance, it certainly cannot cater to everyone, but it does try to fulfill its purpose of teaching a working knowledge of Russian to as many as possible.

Before Basic Russian was televised, there were many skeptics who saw it as being virtually insignificant. While it has not exactly taken New York by storm, the program has certainly become very popular and has had far-reaching appeal to all sorts of people. As I have mentioned, the program is a pace-setter. Educational television shows have been on in one form or another from its beginning, but, this is a pioneer as far as college courses go. The results of "Basic Russian" have been surprising and encouraging. It is fulfilling the need for foreign languages and is furthering educational television. Many feel that every large city should have its own education channel. "Basic Russian" is proving that large-scaled, televised, educational programs *can* be successful. The META and St. John's University are meeting the challenge against television for purely entertainment purposes.

An All Saints' Day Parade

By Sister John Emmett, I.H.M.

HALLOWE'EN WAS A GALA DAY at Saint Matthew's Flint, Michigan, for all the little girls and boys in the first four grades. In fact it almost seemed that heaven had come to earth that day for many of the inhabitants of the celestial heights re-inhabited their bodies once more. Indeed this was quite a different kind of Hallowe'en, for the weird witches and goblins of "ye old days" now wore haloes of shimmering brightness.



Sister John Emmett teaches in St. Matthew's School, Flint, Michigan. The school is conducted by the Sisters-Servants of the Immaculate Heart of Mary.

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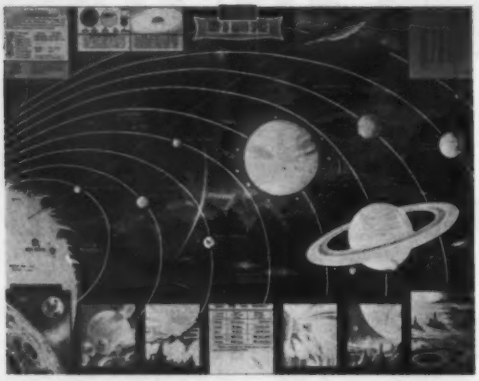
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Several weeks before this auspicious occasion, these dear little earth cherubs actually delved into mystical theology in order to discover just which inhabitant closed off by the pearly gates they would like to portray for a day.

Children Each Choose a Saint

At home conversation on these heavenly topics became the talk of the season! Just how could wee Johnny or Mary best imitate and finally portray the saints of their choice? All the ingenuity of each member of the family was brought into play. They would cooperate, wouldn't they, on designing an appropriate costume and all the accessories which would enter into making the project more realistic?

At school, discussions and suggestions took on even adult-like proportions as the earth cherubs went into huddles with their would be coaches.

Finally the great day arrived! Surely even the great saints who had attained eternal glory must have become agog to witness their prototypes in miniature. There they were in all their celestial glory—no longer of the earth, earthly.

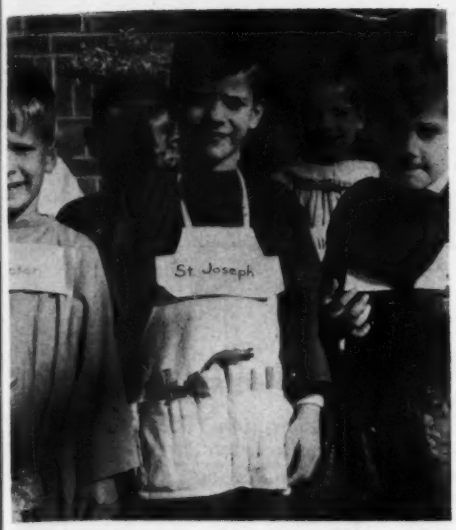


No fewer than twelve Virgin Marys, five miniature Popes, several St. Joan of Arcs, hosts of angels joined these: St. John the Apostle, St. James the Less, St. Bartholomew, St. Louis, St. Lawrence with his gridiron, St. Jude, and St. Vincent de Paul.

The parade formed at school and wended its filmlike way all around the block. Then each of the other classrooms was honored by a much too rapid march around the outer confines of the desks. Oh what sights!

More Interested in His Gridiron

All the knights and ladies of those far off days were there—Saint George in glittering armour, Saint Patrick in bright green episcopal robes, Saint Lawrence much more interested in his gridiron than his robes of marytrdom, Saint Catherine and her wheel. One little freckle-faced boy angel wore a halo of pink tinsel. Each time he took an earth step the halo bobbed up and down



St. Peter at left and St. John Bosco at right flank St. Joseph. Did St. Michael and St. George switch identifying labels, below?

in a rhythmic fashion. A wee girl came dressed as a Sister. When being questioned as to which saint she was portraying she said, "Sister, because I think she is really a saint." Oh—the guilelessness of little ones—of such, truly, is the kingdom of heaven!

The whole parish turned out, that is, all who were not "bringing home the bacon" to the earth homes. Little brothers and sisters were there. Each dear mother was proudly pointing out her small saint to friends. How proud they all were of the products of their ingenuity.

But then, let one child's mother give her reaction to this dramatic way of celebrating "All Saints Day." Her contribution follows.

Re-Creating St. George

By Mrs. Herbert Sibilsky

ST. GEORGE'S glistening armor is still worn occasionally at our home, reminding us of a memorable All Saint's Day parade at St. Matthew's last fall. Since the choice was his, my nine year old son whose current heroes such as Zorro, Superman, the Lone Ranger are not strictly intellectuals, chose to portray a man of action, St. George the Soldier.



Costuming Soldier Quite Simple

Costuming a Roman soldier, which at first seemed difficult, proved to be quite simple. His mother turned blacksmith and fashioned him a gleaming warrior's helmet. Closer inspection revealed it to be a football helmet covered with aluminum foil and topped by a feather pulled from brother's Indian headdress. A breastplate and shin-guards were forged from carboard covered with more foil. Although the least comfortable parts of the costume, they were worn without complaint as no real soldier would ever be seen without them. Black tights served as the long black stockings fashionable in the days of St. George. Little sister contributed a pleated skirt for his tunic. His soldier's cloak, a borrowed nurse's cape, happily hid the fact that sister's skirt was wide open in the back. For one afternoon the familiar corduroys and flannel shirt were replaced by a soldier's raiment.

Along with our St. George in the parade, there were no fewer than twelve little Virgin Marys each tenderly carrying a baby doll. Five miniature Popes splendidly

(*Continued on page 175*)

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CAVE EVALUATES Audio-Visual Materials

THE CATHOLIC WAY

The Catholic Way is a series of 24 filmstrips in color, averaging 25 frames per strip. Each set of three is accompanied by a dramatic disc recording (12" $33^1/_3$ rpm microgroove).

The objectives of the series is as follows: The series of pictured lessons aims to give the child some appreciation of the greatness and goodness of God the Father and Creator. It shows Christ as the way leading us and uniting us to the Father. It does not teach Jesus, the sentimental playmate, but Jesus, God-made man.

Eye Gate House, Inc., 146-01 Archer Avenue, Jamaica 35, New York, is both producer and distributor of *The Catholic Way*. The price of the complete unit of 24 filmstrips, including the eight recordings is $130. Individual parts from the set, consisting of three filmstrips and one record, are $19.

The internationally-known religious illustrator, Miki, created all of the illustrations. The dramatic recordings were produced in their entirety at Maryknoll with a cast of over 70 people. The records include original music and lyrics and were produced under the direction of Sister M. Julia Bertrand, M.S. A teachers manual or script accompanies every set of *The Catholic Way*. This script was developed by Sister M. Juliana and Sister M. Chaminade of Maryknoll and includes thumb-nail sketches as a further guide to the instructor. The list of eight stories, each story consisting of three filmstrips, follows: Little Saint Teresa, The Right Answer, The Story of the Boy Jesus, The Story of God's Goodness, The Story of God's Love, The Best Present for God, The Story of God's Mercy, God with Us.

3. Story of the Boy Jesus

Description. The object of this unit is to teach the fundamentals of Christian living. Christ, the Boy Jesus, is very appealing, but Christ, the great God, the Divine Christ, His work and His message for mankind is more effectively portrayed.

This unit is a love story of God for man. God creates the whole world for man. He sends His only begotten Son to him. He wants everyone to be in heaven. To effect this God has Gabriel ask Mary to be the Mother of God. Mary readily consents and becomes the Mother of Jesus, who is God. Joseph, the foster father of Jesus, shows great love for Mary and Jesus. Soon the Holy Family must flee from the evil plans of King Herod. Joseph leads Jesus and Mary into Egypt. There Jesus shows love for his parents, his playmates, and those in need. After the death of the wicked king, the Holy Family returns to Nazareth. During this time Jesus goes to school. He assists His foster father and helps his mother. At the temple Jesus looks after His Heavenly Father's business.

Analysis. The three filmstrips in this unit stress the virtue of love of God which is so necessary in family life and in our relations with God. The Imprimatur on this series of filmstrips attests to their theological and philosophical accuracy. Psychologically, this series is especially adapted to the child who is beginning school. The Christ Child, our Lady and St. Joseph are portrayed through the medium of modern day art. The rhythm of the chant melodies and the togetherness achieved through the choral presentations of the children of the world are effective for stimulation of senses and emotions. The doctrinal summation emphasized in the words and repeti

CAVE Evaluating Committees

The several evaluating committees and their membership as set up by the *Catholic Audio-Visual Educators Association* are as follows:

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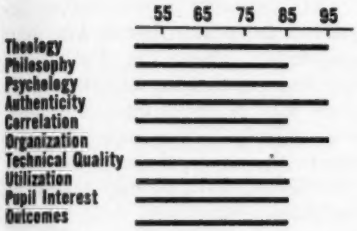
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Sister Julia Bertrand, M.M.

tions of the melodies strengthen and unify the theme. The application through choral presentation is effective. The interest is strong to this age group. Modern speech adaptation is commendable.

The scriptural adaptations to the theme content attest to the authenticity of this series. The technical quality could be improved in color tones to bring out contrast, to emphasize thematic development and to deepen relationships within the unit itself and with other units of the series.



Appraisal. This filmstrip series is psychologically adapted to the preschool and beginning school child's mentality. The love theme in the life of the Child, Mary His Mother, and St. Joseph His foster father, emphasizes the love of Christ, who is God. Concepts and ideas are especially geared to the child's intellectual level; the volitional powers of the child need greater guidance and direction towards making choices and decisions within the areas of presentation.

The CAVE Seal of Approval is merited with a rating of A⁻.

THE CHICAGO EVALUATING COMMITTEE

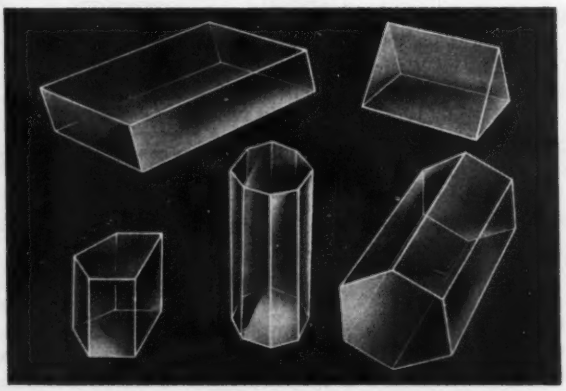
4. The Story of God's Goodness

Description. This bible story of creation is especially adapted for the small child's understanding of God's great goodness.

Little John and Mary are making the sign of the cross. Here the child is introduced to the God Family, which is called the Blessed Trinity. The three Divine Persons in this God Family are God the Father, God the Son, and God the Holy Ghost. A transition is made immediately from the God Family to a child's family. The love theme is expressed through the works of God the Father, God the Son, and God the Holy Ghost who share goodness with everyone. The family in the story shares joys and gifts with one another.

God shared His happiness with the angels, especially with those who remained faithful, and with men by creating the world and all the things in it for them. Finally, God made man. He gave him an angel to guard and protect him. On the last day God rested and He wants man to rest, too.

Analysis. The three filmstrips of this series stress the goodness and love of God in creation. The concept of one God in three Divine Persons is developed in comparison with a child's family. There is goodness and happiness in the God Family and in the family in the story. The creation and fall of the angels is fittingly portrayed. The idea of creation of the world is keyed to the small child's experiences through the medium of pictures, the story spoken and the chant melodies. God's creation of man succeeds in showing God's great goodness for His children in providing the entire world for them.



"A prism derives its name from the shape of its base."

Junior High—High School 18 minutes

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DISCOVERING SOLIDS

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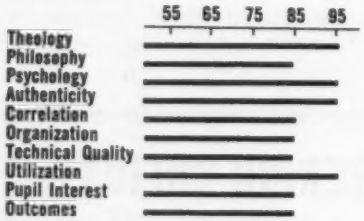
I. VOLUMES OF CUBES, PRISMS, AND CYLINDERS
II. VOLUMES OF PYRAMIDS, CONES, AND SPHERES
III. SURFACE AREAS OF SOLIDS

Art, animation, and model demonstrations help develop formulas for finding volumes and areas of solids. Live footage shows the use of these formulas in practical situations.

Carefully produced under the supervision of Dr. E. H. C. Hildebrandt of Northwestern University's Department of Mathematics, these films meet the demands of the revitalized mathematics curriculum.

Preview Prints Available

Analysis. This series of filmstrips succeeds in showing the goodness of God. The doctrinal content on the Trinity, the Divine Persons of the Most Holy Trinity, and the special work of Christ, the Second Person of the Blessed Trinity is accurate and effective. The comparison of the God Family and the human family is a successful technique in showing how goodness is diffusive and communicative. The doctrine on the creation of the angels and the earth and man is sound and it strengthens the theme of God's goodness. The underlying philosophy conforms fully to Catholic teaching. The film is accurate and reliable in theme content and form. Curriculum correlation is especially adapted to the mentality of the little ones. The psychological strength lies in the short thought-span of the ideas presented, the participation of the audience in the choral practices that are outcomes of the theme and in the words and music of each chant melody.



Appraisal. This film series definitely has a place for the mentality of the six or seven year old. The theme of the goodness of God is adequately presented in the creation of angels, the world, and men. There is cohesion between concept, chant, and theme development. There is a need for a greater application of psychological principles in the experience world of this age child. A judgment or a conviction made by the child at the end of each series of filmstrips would mean more than just the repetition of facts and practices invented by the author. The CAVE Seal of Approval is merited with a A⁻ rating.

THE CHICAGO EVALUATING COMMITTEE

The Sacraments

This is a sound filmstrip series presented by the Confraternity of Christian Doctrine, 1530 West 9th St., Los Angeles 15, Calif. Four units have been issued. Each filmstrip is accompanied by a 12" record ($33^1/_3$ rpm), approximately 27 minutes.

For CAVE evaluations of the first two units, and a longer introduction, see the June issue of THE CATHOLIC EDUCATOR, page 739ff.

3. The Holy Eucharist

Description. This filmstrip of some seventy frames in color, synchronized to a narrative on a long playing record treats of the doctrine of the Holy Eucharist.

The need for spiritual food is clarified by comparison with the need for and the effects of food for the body. The miracles of Jesus proved His power to change the very nature of things. From the story of His promise of the Eucharist, after the multiplication of the loaves, we reach the great moments of the Last Supper. During this description of the institution, background music enhances the reverent atmosphere. The presence of Christ in the Eucharist is stressed and the call is made to visit Him often; finally, the effects of receiving Holy Communion are taught through a series of dramatized "cases."

The need for preparation is introduced with the story of Zaccheus who received our Lord in his home. The spiritual preparation as well as the preparation of the body is explained. From then on the emphasis is exclusively on the immediate preparation of the candidates for first Holy Communion. Many helpful lessons are woven into the description of children receiving our Lord for the first time.

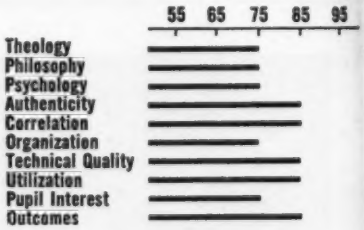
Analysis. In this well balanced filmstrip every means has been used to keep the instruction rich in variation. Action shots have been selected rather than static scenes. The call to apply the lessons is woven throughout the whole instruction. Organization and pacing of ideas are well done, and the sequences are smoothly executed.

A few imperfections must be pointed out in the presentation. It is theologically incorrect to have "Joe" control his temper because of the increase in sanctifying grace. Such passing help from God to avoid evil and do good is an example of actual grace.

A very wrong impression some Catholics have is again strengthened by this filmstrip. It is definitely untrue that Confession is a necessary preparation for Holy Communion. Furthermore, most priests will agree that a seven year old child does not have to go to Confession in order that "Jesus might see His own sanctifying grace" in its soul "instead of its sins." Besides, this terminology is not a good way to make sanctifying grace better understood for what it is, namely, God the Father, Son and Holy Spirit living in the human soul.

Our instructor refers further details to the pastor, but in his "general rules" about the Eucharistic fast he says that liquids and medicines may be taken up to one hour before Holy Communion. According to the new privileges any one who needs medicine may take it in any form, at any time.

Finally, a better effort could have been made to show that the changing of the bread and wine into the Body and Blood of Christ is not a separate miracle but is essentially part of the sacramental sacrifice of the Holy Eucharist.



Appraisal. If the above mentioned flaws are overlooked this audio-visual aid to prepare children for their first Holy Communion is an important contribution to teaching materials on the Sacraments. It is particularly adapted to primary school pupils but will have use as well in more advanced grades. The CAVE rating is C+.

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How Much Student Government?

(*Continued from page 149*)

in student government; it divides the labor of the top leaders, allowing them more reasonable time to study; it passes the jobs around, another desirable result; it teaches cooperation, a valuable lesson for the future.

The "Saint Rose Plan" was originally set up by the students with one mind and one heart, fulfilling the aims of the college by student cooperation. Sodality and Senate today function properly when they remain of one mind and one heart in dedication to the aims of the college.

Re-Creating St. George

Continued from page 171)

robed and mitered marched by in princely style. St. Joan of Arc, many monks, and a host of Angels paraded past and even St. Francis leading a dog.

Children Live Roles for a Time

Proud and saintly the children lived their roles most seriously for a time. Especially impressive was the absence of horseplay among the boys. With folded hands and earnest countenences they transmitted to the spectators the significance of the occasion. What better way to portray the Saints than through the innocence and guilelessness of children.

Since All Saint's Day and Halloween fall on successive days, the children's pleasure in dressing up was satisfied in a much more meaningful way. In the case of my son, he had studied the life of St. George, helped to plan the costume, and I'm sure gained the knowledge that St. George had been a real person rather than just a spirit. By involving himself in the life of a soldier who achieved sainthood, he discovered that saintliness means no loss of manliness—that sainthood could be aspired to from all walks of life.

Later that evening St. George, resplendent in his armour, went forth to give battle to the hobgoblins with a lusty battle cry: "trick or treat."

Poetry . . .

Continued from page 145)

11 Sister Rosenda, OSF, *The Christian Impact in English* (Milwaukee: Seraphic Press, 1949), p. 101.
12 *Ibid.*, pp. 184–184.
13 Mother Angela Merici, OSU, "Poetry and Its Formative Values," *The Catholic Educator*, 26 (November, 1955), 182–184.
14 *An Oxford Anthology of English Poetry* (New York: Oxford University Press, 1956), p. 535.
15 Louis Untermeyer, *Rainbow in the Sky* (New York: Harcourt, Brace and Co., 1935), p. 245.
16 *American Twelfth Night* (New York: Macmillan and Co., 1955), p. xxxiii.
17 Alfred Noyes, *The Golden Book of Catholic Poetry* (New York: J. B. Lippincott and Co., 1946, p. 255.
18 Untermeyer, *op. cit.*, p. 231.
19 *Anthology: Sung Under the Silver Umbrella* (New York: Macmillan Co., 1935), p. 150.
20 *Ibia.*, pp. 177–178.
21 Untermeyer, *op. cit.*, pp. 404; 366–368.
22 M. Clark, *300 Favorite Poems* (New York: Willar Clark Co., 1945), pp. 25–80.
23 *Ibid.*, p. 17.
24 Emily Duggan, *More Poems* (New York: Macmillan and Co., 1951), p. 30.
25 Frank Sheed, *Mary Book* (New York: Sheed and Ward).
26 Noyes, *op. cit.*, p. 305.
27 Untermeyer, *Poetry. op. cit.*, p. 79.
28 Phylis McGinley, *Love Letters of Phylis McGinley* (New York: Viking Press, 1954), pp. 17–107.
29 Mother Angela Merici, OSU, *op. cit.*, p. 184.
30 Sister Mary Faith OSB, *op. cit.*, p. 235.
31 Philip Wylie, "Will Success Spoil Van Cliburn?" *The America Weekly* (St. Louis Post Dispatch, July 13, 1958), p. 4.

News of School Supplies

(*Continued from page 126*)

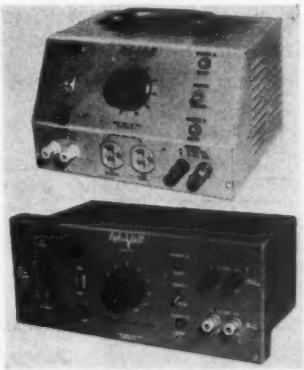
larly suitable for demonstrations. In addition to fixed A.C. line voltage at up to 10 amps, these units will supply continuously variable A.C. from 0 to 120 Volts at up to 4.5 amperes.

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Matching accessories will soon be available to increase D.C. Voltage to 300 Volts and to provide additional filtering, reducing ripple to less than one per cent at the low voltage D.C. terminals.

Units are attractively finished in baked grey-green enamel with all outlets and controls clearly and permanently marked, and are equipped with fuse and circuit breaker. Model 190 comes equipped for either table top installation or with handle for portable use, while model 191 is intended for recessed installation in pedestals of tables or desks.

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SS&E 9

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(*Continued from preceding page*)

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as exclusive agents in this country for the Multivox Electric Organs. **SS&E 10**

Creative Dramatics

(*Continued from page 160*)

presentation has been completed, then only should the teacher make suggestions. A short discussion with the class will give him a chance to alter the poorer responses and reactions. This method will give the group an opportunity for self-evaluation. This self-criticism and appraisal is essential for a good creative drama program.

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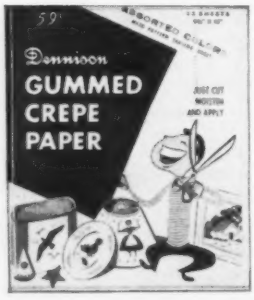
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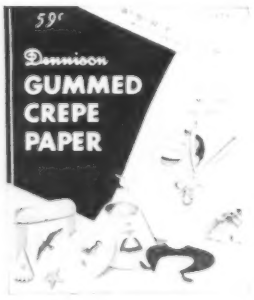


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